The Christian Century

PUBLISHED WEEKLY

The Dead Sea Scrolls

First in a Series of Articles

By Frank M. Cross, Jr.

The Quaker Message

By Douglas V. Steere

Again, the Arab Refugees

An Editorial

August Books

AUGUST 3, 1955

In This Issue

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Aug. 9-11. Methodist Woman's Division of Christian Service Quadrennial National Seminar, National College for Christian Workers, Kansas City, Mo.
Aug. 9-12. Union Theological Seminary Preaching Clinic, Richmond, Va.; A. Hayden Hollingsworth, Balmer H. Kelly, James S. Stewart, Robert White Kirkpatrick, faculty.
Aug. 3-5. Regional Lutheran Theological Conference, Wagner College, Staten Island, N. Y.
Aug. 4-10. Southern Baptist Convention Woman's Missionary Union Conference, Business Woman's Circle, Glorieta, N.M.
Aug. 4-31. National Church Leaders Camp Training Session, Matamoras, Pa.
Aug. 5-6. Lutheran World Federation Commission on Liturgy, Strasbourg, France.
Aug. 5-10. Summer Missionary Leadership Conference, Asilomar, Pacific Grove, Calif.
Aug. 5-14. Reorganized Church of Jesus Christ of Latter Day Saints Reunions, Stewartsville, Mo.; Xenia, Ill.
Aug. 6-13. American Christian Ashram (National Council of Churches Joint Department of Evangelism), College of Puget Sound, Tacoma, Wash.
Aug. 6-13. American Baptist Convention Young Adult Family Conference, National Missions Conference, Green Lake, Wis.
Aug. 6-13. United Christian Youth Movement Regional Conference, Johns River Camp, Collettsville, N. C.
Aug. 6-14. Reorganized Church of Jesus Christ of Latter Day Saints Reunions, Hagerman, Idaho; Lexington, Mich.; Milan, Ill.; Wilburton, Okla.
Aug. 8-9. Lutheran World Federation Commissions on Liturgy and Theology Joint Meetings, Strasbourg, France.
Aug. 8-14. International Council of Community Churches Annual Conference, Redlands University and Los Angeles.
Aug. 8-14. United Christian Youth Movement Regional Conference, Elkins, W. Va.
Aug. 8-19. Gammon Theological Seminary School for Rural and Urban Pastors, Atlanta, Ga.
Aug. 9-14. American Evangelical Lutheran Church 78th Annual Convention, Kimballton, Iowa.
Aug. 10-13. Lutheran World Federation Commission on Theology, Strasbourg, France.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

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The Christian Century

UNDENOMINATIONAL

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EDITORIAL

GENEVA's "summit" conference produced no new treaties; not even any new agreements. It wasn't supposed to. That small part of the press which, because it didn't, is claiming that the conference failed is simply revealing that it wanted the conference to fail. It did not fail. On the contrary, it accomplished something at the moment more important than any written agreement would have been. It cleared the air of mutual suspicions. It convinced both sides that there is no intention among any of the participants of starting a war. (Think of the revolution in diplomacy when Her Majesty's Secretary of State for Foreign Affairs returned to tell the pressmen at the London airport, "There ain't gonna be no war!") And it left an atmosphere of cordiality—almost of downright friendliness—that augurs well for the actual negotiations which are to start at the meeting of foreign ministers in October. The Geneva "summit" meeting has produced the most auspicious moment in the realm of international relations since Potsdam. It seems generally agreed that this change of mood among the Big Four was in large measure a personal achievement by President Eisenhower. Evidently he went to Geneva intent on making the leaders of the Soviet Union believe that their fears of an American desire for war, which Marxist analysis had told them is required to keep an armament-prosperity booming, was a hallucination. In this he succeeded, and not even the most partisan Democrat should begrudge him the honor he deserves. If Mr. Dulles, at the foreign ministers' conference, can make the good will generated in July bear fruit in agreements finally ending the cold war in October, and the President runs again, the 1956 presidential campaign will be over before it starts.

Cordiality 'At The Summit'

Geneva Had Its Puzzles

GREAT as is the satisfaction felt everywhere over the outcome of the "summit" conference, it is also true that the meeting of heads of state left some puzzles in its wake. Why, for instance, did the conference take the form it did? Certainly it did not remotely resemble the secluded, intimate, off-the-record conversation of four men which Winston Churchill first proposed, and which supposedly was in prospect right up to the moment the participants reached Geneva. Less than two weeks before his departure President Eisenhower told a news conference that the meeting would be so informal, so intimate that he did not know whether there would even be stenographic minutes taken. Actually, the conference proved a full-dress affair, with all the trappings and as many taking part as at Cairo, Yalta, Teheran or Potsdam. We still believe that private talks, few as they were, accomplished most of what was accomplished. The most spectacular event—the President's offer to exchange all military data with the Russians and to agree to reciprocal air reconnaissance over both nations—leaves at least three more puzzles. First, it came after Mr. Eisenhower had most emphatically declared that there must be no indulgence in propaganda at the meeting, yet it is hailed as the most effective propaganda move made by the United States since the cold war started. Second, it came after the President had rejected with equal emphasis the idea that any plan of inspection could give security against atomic attack, yet it was another inspection plan. Third, it would, if accepted by the Russians, have required the President to secure the repeal of a whole raft of laws which Congress could not have repealed without precipitating the nation into a sizzling debate. We do not share the *Chicago Tribune*'s view that in proposing something he might not have been able to deliver the President was playing with hypocrisy in order to convince the Russians of our sincerity. Nevertheless, we admit that Geneva left some things, along with its important achievements, about which to puzzle.

Another Conference At Geneva

PRESIDENT EISENHOWER and the other heads of the Big Four states have scarcely left Geneva, but that lovely Swiss city is already putting up new bunting for the international conference which opens there next Monday. It may not attract as much attention as did the conversations "at the summit." There certainly won't be 1,500 correspondents and photographers on hand, and those who do stay for this second meeting will find it a great deal more difficult to report. But this conference may affect man's future more profoundly than could any political discussion. For this is to be a conference on the peaceful uses of nuclear energy, and to it 66 nations will send picked delegations of scientists and engineers who will present about 700 papers in which it is expected there will be divulged all that is known and so far foreseen with respect to power, food, medical and industrial developments in the atomic age. These nations have also sent exhibits to demonstrate what they have already succeeded in doing to tame the new energy to constructive use. One of the very few specific agreements to come out of the "summit" conference was a promise by the Soviet Union to join the

United States and Great Britain in making fissionable material available to other nations wishing to engage in research or experimental applications of atomic energy. If you would like to have the thrill of recognizing one of history's "turning points" while it is whizzing past you, take a good look at this second Geneva conference. It could easily turn out to be just that.

What Do the Prison Riots Signify?

ONCE MORE the United States is plagued by an epidemic of prison riots. These seem to come in waves, most of them in the summer when prison cells are most physically uncomfortable and the men in them most irritable and irresponsible. This year's series of outbreaks started in the state penitentiary at Walla Walla, Washington. The concessions granted the rioters there may have helped to spread the urge to riot to other prisons. (After the outbreak had been quelled and the prisoners returned to their cells, many of the Walla Walla concessions were repudiated—a decision by the authorities which could make more desperate trouble in the future.) What lies behind these riots? The fact that many prisons are old and their housing conditions deplorable? A writer in the *Chicago Daily News* says that the federal prison bureau, in rating the nation's prisons, lists only nine as good. We have not seen the original report by the federal bureau, but on the basis of physical equipment, administration, feeding, medical attention and parole practices we would not be surprised to have penologists hold this figure about right. However, important as the effect can be of failure in any of these respects, the significance of the riots is, we fear, of another sort, and more disturbing. The riots result, we believe, not from bad prison conditions or practices but from the belief of prison inmates that the only way in which they can gain public interest in improving such conditions and practices is by rioting. Nonviolent protests or requests for remedial action, prisoners believe, never accomplish anything. Riots sometimes do. The riots, therefore, are a commentary on public indifference to the treatment of prisoners. This is something for Christians to think about.

The Semi-U.M.T. Bill Passes

AS THIS is being written, Congress is on the point of passing H.R. 7,000—the military reserve bill which includes a first step toward Universal Military Training for teen-agers. Because legislative action has not actually been completed, nor the President's signature put the plan into force, we reserve full-length comment. While the bill was under consideration before the Senate armed services committee, high brass from the Pentagon declared that the army would rather have no new reserve law at all than the one which the Senate committee was proposing. But now that a conference committee of the two houses of Congress has agreed on a bill which seems certain to be voted with no more than token opposition (if that), we expect the Pentagon to approve and the President to sign, even though in its final form the bill is just about what Senator Russell, chairman of the Senate committee, proposed. About the only Russell idea it does not incorporate is that of a cash bonus for men in active service who sign up for the ready reserve. Earlier in this issue we referred to the puzzles left behind by the Geneva "summit" conference. From a military viewpoint, the bill which is about to become law is even more puzzling. Its provision that drafted men on active service can reduce that service to a year if they will join the reserves is said to be a move to provide the reserves with the trained personnel they will need for drilling purposes. If so, it seems bound to do that at the expense of producing near-chaos in the active service. Moreover, the plan for a quasi-UMT corps looks more ridiculous than ever with the active training period reduced to three months. Ridiculous, that is, if the purpose is to secure the trained and ready-for-combat youthful reserve that UMT proponents always promise. However, there is to be some sort of youth training corps which, with reserve obligations, will hold young men under army control for eight years, and there is to be a permanent reserve requirement for all hereafter entering the armed services which will run for four years after they finish active duty. Apparently, this is enough to satisfy the Pentagon this year. But it doesn't take much of a prophet to foretell that it won't next.

Cardinal Mindszenty Out of Prison

ON THE EVENING of July 16 the state-controlled radio stations all over Hungary suddenly announced: "The ministry of justice, bearing in mind his advanced age and state of health, has allowed Joseph Mindszenty to interrupt his term of imprisonment. He will seek out a place of residence designated for him by the board of bishops." So far, no Communist has bothered to deny that this unexpected release of the cardinal on the eve of the Big Four conference at Geneva was another move in the campaign to persuade the rest of the world that the Soviet Union and its satellites have turned over a new leaf. The cryptic radio announcement, which has not been amplified up to the moment when this is being written, is taken to mean that the cardinal is out of prison under a suspended sentence, but must "rusticate" as has Cardinal Stepinac in neighboring Yugoslavia in virtual house arrest. Some Roman Catholic sources, pointing out that Cardinal Mindszenty's sentence has merely been "interrupted," but that he has not been pardoned or declared unjustly imprisoned, assert that the church will not rest content with the disposition of his case until one of the two latter things is done. We expect, however, that the papal authorities will be as willing to accept this legally unsatisfactory outcome, since it releases the cardinal from prison, as Hungarian Lutherans have been to accept the similar disposition of the case of Bishop Ordass. Much effort has been spent by Roman Catholic agencies to play up Cardinal Mindszenty as a martyr. So, in a sense, he has been—a martyr in the cold war which the Communists are now, apparently, trying to end. He had a pretty good record as an antinazi (Hungary, with its own Horthy, had no use for the Hitler brand of dictatorship), and he was uncompromising, even when on trial, in his anticommunism. But the political cause he

favored—and probably still favors—was the hopeless one of a Hapsburg restoration. It was for that, in reality, that Cardinal Mindszenty was sent to prison. It was a psychological mistake for the Communists to deal with his reactionary politics in that fashion. However, it is hard to read martyrdom into a failure to put a Hapsburg monarch back on a Budapest throne.

Another $64,000 Question

AMERICA's television sensation this summer—as though you needed to be told—is a quiz program called "The $64,000 Question." A contestant who successfully answers a series of progressively formidable questions can, in four appearances, win that amount. So far, the program's star has been Mrs. Catherine Kreitzer, a grandmother who, judging from her address and account of her family background, probably comes from a long line of Pennsylvania Mennonites or Lutherans. She answered questions about the Bible which carried her up to $32,000; then refused to try for the $64,000 jackpot, pleading the apostolic injunction (which she mistakenly ascribed to Ephesians) to let her moderation be known unto all men. Income tax experts say that she thus showed as much financial acumen as familiarity with the Scriptures. Bully for Mrs. Kreitzer! We cannot feel the same way, however, about the thousands and thousands of other Americans who, the TV master of ceremonies and the daily press tell us, have been moved by her triumph to "dust off their Bibles" or to boost Bible sales. What sort of book do these multitudes think the Bible is? What kind of questions will they take to it for answer? Mrs. Kreitzer's questions, despite all the ballyhoo, were factually elementary. If a lipstick manufacturer thinks it worth $32,000 to be told the names of eight of the twelve disciples, or that Alphaeus was the father of James the Lesser—well, that's all right for a quiz program. But it does not represent the sort of "knowing the Bible" which has any deep religious significance. All it means is that people like to play games. The Bible is not a game; it is judgment: "sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intents of the heart."

Piety Helps the Limestone And Brick Trades

IN LAST WEEK's issue (page 860) some comment was made on the fuss in Washington over the original design for the chapel at the Air Force Academy to be built at Colorado Springs. To calm the storm, air force headquarters announced that new plans would be drawn "along more conventional lines, including steeple and stained glass windows." After our paragraph had been written, however, the architectural situation *really* blew up. One congressman and senator after another discovered that his deepest feelings, his tenderest memories and associations, his most profound beliefs and loyalties had been assaulted, outraged and profaned by the chapel design. (It was still the first design which was the target; members of Congress did not choose to have their oratorical styles cramped by acknowledgment that, regarding that, the air force had already surrendered.) After three or four days of this sort of outcry for an architecture worthy of high religion, the House rose in its wrath and cut out every penny for construction of the new academy until the air force should come up with new plans. To a casual newspaper reader this congressional concern for the interests of religion should have been very impressive. But there seems to have been another side to the story—as there frequently is in Washington. *Time* gives the other side in its July 25 issue. It seems that the original design for the new academy would have been executed mainly in glass, steel and aluminum. There's a congressman who was formerly president of Rhode Island's Bricklayers Union. He got busy. So did the Allied Masonry Council. So also the Bricklayers, Masons and Plasterers International Union of America. And the senator who touched off the outcry by calling the original chapel design "a collection of wigwams," declared: "I come from Indiana, and we have a lot of limestone there." Now Congress has a new set of plans which, if executed in limestone and brick, will cost four times what the first plans would have cost. But piety (and the brick and quarry industries) have been served.

Graham's European Tour Draws Nearly Half a Million

NO SPIRITUAL ENTERPRISE such as that carried on by Billy Graham can be judged in numerical terms. Yet it would be surprising if Mr. Graham's organization did not feel considerable gratification at the size of the meetings held by the evangelist during his recent visit to twelve cities in seven countries on the Continent. Many were the predictions that once Mr. Graham left the area in which English is spoken and the Protestant evangelical tradition is still predominant, his appeal would fall flat. If the numbers of those who wanted to hear him are any indication, the precise opposite turned out to be the case. His meetings in Paris, Zurich, Geneva, Frankfurt, Mannheim, Stuttgart, Nuremberg, Dortmund, Rotterdam, Oslo, Gothenberg and Aarhus drew 477,000 hearers. If the 13,000 G.I.'s who heard him in Germany are added, the total attendance was barely short of a half-million. The Graham office states that "20,000 people made decisions for Christ." All in all, it was an impressive campaign, and demonstrates again what a drawing-power this evangelist possesses. Yet now that the totals are in, the question persists whether Mr. Graham's evangelism, or any like it, can reach the real problem which Christianity faces in Europe. That problem, as the popes since Leo XIII and the most thoughtful Protestant leadership have alike testified, is the alienation from the churches of the working masses. In Scotland, for example, the churches have been pushing a "Tell Scotland" movement to try to regain the attention and allegiance of the industrial workers who have become so indifferent to religion. Did Mr. Graham, in the great meetings he held in Scotland before he went to the Continent, do what the "Tell Scotland" movement set out to do? Or does his going leave the "Tell Scotland" enterprise still to be done? The same question applies on the Continent, save that there one may hope that their experience with Graham may have stirred some of the placid Protestant churches

to believe that they have a duty to discharge in "telling" the laboring population of their countries.

Keep an Eye on Indonesia!

AMID THE HOSANNAS over the good-time-had-by-all at Geneva, don't overlook what has been happening in Djakarta. It doesn't look too good. Indonesia has resisted communist infiltration with considerable success up to this point. But within the last few months the Indonesian democrats (small "d") have made some serious blunders, and the internal strength of the republic has been seriously sapped. The first blunder, which was neither political nor economic, was the act of President Sukarno, "Indonesia's George Washington," in taking a plural wife. That has cost him invaluable prestige. Now, in an attempt to keep the army under civilian control, he has had to jettison his coalition cabinet, which resigned on July 24, and the actual power apparently has passed into the hands of a junta of army colonels, all under 40. The top figure in this junta is Colonel Zulkifli Lubis, a 31-year-old noted for his ambition and his ruthlessness, who was trained by the old-style imperial Japanese army when it occupied Indonesia. He is suspected of dealing with the communists behind the scenes. The kind of aid the republican government of Indonesia needs, and quickly, is not military.

Anglicans and Russian Orthodox To Discuss Intercommunion

ONE RESULT of the visit Russian churchmen have been making to England is the announcement from Lambeth Palace, London, where they have been guests of the Archbishop of Canterbury, that an agenda has been agreed on for discussions next year on establishing intercommunion between the Church of England and the Russian Orthodox Church. This makes the third move by Anglicans this summer toward intercommunion with other bodies; other moves involving the Church of South India and the British Methodist Church were reported in these columns last week. ¶The Anglican archbishop of Johannesburg, Richard A. Reeves, on his return to South Africa after six months in England, said that the principal change he noted as having taken place during his absence is that now *all* sections of the community are held in "a deadly grip" by fear. At the same time the Reconstituted Dutch Reformed Church, a splinter offshoot, charged that Prime Minister Strijdom "is doing everything in his power to achieve a totalitarian state," and that the Afrikaner Brotherhood, with the support of the Dutch Reformed churches, is leading South Africa "toward a police state." ¶As Albert Schweitzer reached Port-Gentil on his way home from Africa, his sister revealed in Strasbourg that the 80-year-old missionary is going blind. Dr. Schweitzer has decided against surgery, which is hardly surprising at his age. But the Japanese consul in Nairobi states that a Japanese faith healer has accepted Dr. Schweitzer's invitation to treat him for failing eyesight. ¶The National Christian Council of India says that there are now 8,166,255 Christians in that country, which has a population of 362,000,000. About 46 per cent are Roman Catholics. Largest non-Roman communions are the Orthodox Syrian Church of Malabar, with 350,000 communicants, and the Church of South India, with 331,372. ¶Another of history's little ironies will be underlined late this month when the United States government puts on sale a 50-cent postage stamp bearing the features of Susan B. Anthony. The government's last official dealing with Miss Anthony came in 1872 when it tried, convicted and fined her $100 (which she never paid) for trying to vote in that year's presidential election. There's also a marble statue of her in the federal Capitol. ¶Forecasters in the department of commerce predict that $750 million will be spent on new church construction this year. If so, this will be a 26 per cent advance over last year's record $593 million. ¶The Detroit and Indiana annual conferences of the Methodist Church endorsed the principle of the guaranteed annual wage for industrial workers. ¶Federal licensing figures, says the Methodist Board of Temperance, show 432,376 retail outlets for liquor in the U.S. Compare this with the total of 358,000 grocery stores reported by the department of commerce.

Again, the Arab Refugees

NO ACCURATE COUNT has been kept by this paper of the number of touring parties under church auspices or led by churchmen which are abroad this summer. But the total must run considerably above a hundred. We are glad to see that quite a few of them will visit Palestine and its surrounding neighbors. They may receive there only highly partisan interpretations from their guides, or their own preconceptions may thwart objective observation. We are confident, however, that most of these tourists will come back to spread through America one common and overriding impression—an impression of the horrifying plight of the Palestinian Arab refugees, and of the challenge their misery makes to the conscience and sympathy of mankind.

I

The tourist can rush from one festering refugee camp to another, glance briefly at the human wretchedness, shudder—and then rush on, later to tell other comfortable Americans the appalling sights he has seen. By so doing he serves the cause of world brotherhood. But the men and women who (next to the refugees themselves) have it hardest, and for whom we feel unbounded admiration and respect, are those who have to face the refugees day after day, who have to deal at first hand with their bodily and spiritual demoralization, who never know a waking hour in which the helpless misery surrounding them is not gnawing at their hearts and consciences. Some of these men and women are attached to United Nations commissions, some to independent foundations or organizations helping at relief tasks. Above all there are the Christian pastors and missionaries in that part of the Near East.

To their fellow Christians in Europe and America the Arab refugees may be little more than a statistic—nearly a million unfortunates, crowded into tents, barracks, city slums, shacks and caves in the Arab states surrounding

Israel, living on a U.N. food dole of $1.40 a month. But to the Christians who must deal with these refugees daily, they are more than statistics. They are human sacrifices to political ruthlessness, and the wonder is that, knowing the tragedy so intimately, seeing so plainly the larger tragedy in the making, these Christians can continue their work of mercy as courageously and as silently as they do.

Sometimes, however, the silence breaks. Sometimes these Christian workers who must live with refugee misery find their store of hope dropping low, their indignation at the world's apparent indifference mounting high. Then they cast aside political prudence and cry out. One such cry came from the recent meeting of the Near East Christian Council in Beirut. This council is one of the 35 constituent councils of the International Missionary Council. Once it was a council of missions; today it has become a body made up of national or regional councils in which missionaries still play a part but Evangelical Christians of the Near East are becoming the leaders. Relations with the Orthodox churches are steadily growing closer.

The Near East Christian Council meets only at three-year intervals. When the agenda for its recent Beirut meeting was drawn up, no provision was made for any action on the refugee question. But the council has a refugee work committee, which coordinates Christian aid to the Arabs in the refugee camps through regional subcommittees in Lebanon, Syria, East Jordan, West Jordan, Gaza and Egypt. When this committee brought in its report, all prudential counsels were cast aside. The delegates felt that one more effort must be made to *make* Christians in the West intelligently and deeply aware of the refugee horror, until the public opinion they can create requires their governments to do something about it. Consequently the Near East Christian Council issued the "Appeal to the Christian Churches of the World" which went out late in June.

II

This is not the first such appeal from Christian sources. The *ad hoc* conference which met in Beirut in 1951 tried to stir the consciences of Christians and their governments (if governments can be thought of as having consciences) on behalf of the Arab refugees. "We are convinced," said the Christian leaders in the 1951 conference, "that there can be no permanent solution of the problem of the Palestinian refugees until there is a settlement of the outstanding political differences between the Arab states and Israel. Churches are not competent to lay down the lines of a political solution. It is the duty of all governments, in cooperation with the United Nations, to press for, and to facilitate, an early and agreed settlement, as an indispensable condition for achieving a lasting solution of the refugee problem."

This is as true today, said the delegates to this year's N.E.C.C. triennial meeting, as it was in 1951. The trouble is that nothing is happening to achieve this "indispensable condition." Meanwhile, the 901,000 refugees rot. (Births in the camps are slowly sending this figure up.) And the Near East fills and fills with sullen bitterness, hate and lust for revenge. So the N.E.C.C. appeals again, but this time directly to the consciences of Western Christians. There is nothing new in what the Near East Christian Council has said. But until its appeal has taken effect there is something very old—the judgment of God.

> A solution of this human problem is the key to the establishment of political peace, economic stability and accompanying social progress in the entire Near East. The other refugees in the Near East, who are likewise the object of Christian concern, the persecuted and dislocated members of the Jewish people who are settled in the new state of Israel, will profit equally by a just and constructive solution which will bring peace to the Holy Land.
>
> The settlement for which all right-thinking people long, and from which all the victims of injustice will benefit, awaits a sufficient exercise of concern by the national governments whose policies determine international action. [Up to this point the appeal is saying only what Beirut 1951 said. But consider what follows.] Such concern can be created only by an aroused public opinion in many lands, and the most effective agency in developing such opinion is the church of Christ and the conviction and conscience of millions of Christian people.
>
> Therefore, the Near East Christian Council issues this renewed and ardent appeal to every church and every Christian person to pray and work for an early just settlement, after seven years of exile, for the Palestinian Arab refugees.

Behind the 1951 and 1955 appeals the discerning reader will discover that vicious circle in which the whole Palestinian question is caught. There can be no settlement of the refugee problem without a prior settlement of the political issues which prevent the Arab states and Israel from transforming their uneasy truce into a negotiated peace. But there can be no settlement of the political issues which continue the present state of war without a prior settlement of the refugee problem. The moral as well as material claims of the refugees are so inescapable that neither Jordan nor Egypt, nor any other Arab state, can dream of reaching a permanent settlement with Israel while these remain unsatisfied. The unsolved refugee problem poisons the whole Near East atmosphere—political, social, economic, moral.

The current negotiations at Gaza illustrate the realities of the situation. For months there has been intermittent, senseless sniping and raiding along the ill-marked line of the Gaza strip. The U.N. Palestine Conciliation Commission fears that if this keeps up—54 Egyptians and 25 Israelis have already been killed this year—the outright renewal of war threatened by both nations will come. So Major General E. L. M. Burns, the U.N. truce chief, has finally managed, by exercising infinite tact and patience, to bring Egyptian and Israeli truce delegates to Gaza to consider a plan for delimiting and peacefully policing that desolate bit of sand.

This U.N. plan for a Gaza truce seems, at this distance, eminently fair and workable. But the Gaza negotiations are floundering on this question: Shall the agreement, if there is one, be administered by the U.N. as intermediary, or shall it be a direct, two-party arrangement? Egypt will not deal directly with Israel lest that compromise the claims of the refugees. Israel insists on a direct deal to produce an implied recognition by Egypt for the permanent establishment of the Zionist state. And there at least for the moment the negotiations stall.

Not to make the picture any blacker than it is—which, God knows, is black enough—it is possible to report that there are some indications of a growing wisdom in Israel, pointing toward a growing sentiment for some quasi-

equitable settlement of the refugee issue. The release of assets from the Jerusalem branch of Barclay's Bank to their Arab depositors who are now refugees in Jordan is said to have had a good effect. Plans for a similar release from the bank to refugees in Gaza are reported under negotiation. The present Israeli prime minister, Moshe Sharett, acts like a man well aware that Israel cannot go on indefinitely ringed on every foot of her land frontier with embargo and hostility. If Mr. Sharett comes through the election of July 26 still in control of the government, look for a more positive and liberal Israeli attitude on proposals for token repatriation and alternative reparations for Arab refugees. But if David Ben-Gurion, who shot Palestine out from under the British mandate and Israel into being, comes back to power, look out!

III

It will be argued that, with the U.N. responsible for the original partition plan and with a U.N. truce in effect, responsibility for curing this festering source of human misery and future major war is the U.N.'s. Technically, this is so—and the powers are glad to have it so. But the U.N. can deal with such a problem as the Arab refugees and the Arab-Israel conflict only to the extent the powers determine. And among the powers, the one with decisive influence is the United States. So far, the present administration at Washington has not done much more than to reverse the Truman policy of building up Israel's military strength; beyond that, it has been content to let the situation rock along, hoping that meanwhile other problems, of more apparent size and pressing importance—Germany, Formosa, Indo-China, the cold war—might be cleaned up. It is still unlikely that the United States or the other powers will do anything decisive in the Near East until these other problems cease to clamor for attention.

But the Geneva meeting has been held. The powers are no longer threatening each other; they are consulting with each other. The major problems have not been solved, but roads are opening that could lead to solution. Relaxation of tension has become the outstanding aspect of their present relations. This is the time, therefore, to clear up the situation in the Near East lest, having escaped tragedy in Europe or the Far East, mankind is to be overwhelmed by tragedy born from the wrath engendered by Arab refugee misery. The Commission of the Churches on International Affairs, as an arm of the World Council and the International Missionary Council, should bring this opportunity and responsibility immediately to the attention of the Big Four governments. But only Christian public opinion, such as has been appealed to by the Near East Christian Council, is likely to have sufficient moral power to produce action.

'I've Got a Little List'

Editor The Christian Century:

SIR: The pastor of St. John's-by-the-Gas-Station was whistling merrily as he walked down the street. I recognized a familiar tune from *The Mikado,* "I've Got a Little List."

I said to him, "I recognize from your disturbance of the atmosphere that you have a little list."

"That I have," he replied gleefully. "I've got a little list of people in a church who are an irritant to every pastor. In fact, they are usually pests. I do not advocate calling in a pest exterminator, but they should be identified and at least included in the litany, 'Good Lord, deliver us!'

"One is the highly loquacious church member—I am not entirely sure that the female of this species is more deadly than the male—who is always recalling at length, and with warm emotion, how much better everything was when Dr. Demosthenes was pastor. 'Ah, those were the days! [Sigh.] He packed them in like sardines—a church full, 800 in the pews, scores standing at the back. [The official records show an average attendance of 375.] There were giants in those days!'

"Then there is Brother P. Nurious, that stout pillar who made his pledge to the church twenty-five years ago and has not made any change or shadow of turning upward since. He feels strongly that the command in the Old Testament not to remove the ancient landmark also applies to an ancient pledge to the church. So it still stands, an emblem of hope to a needy world—a dollar a Sunday.

"But do not forget the ladies. There is the elect lady who gripes because the pastor hasn't called on her for a month. She hasn't revised her thinking—if that is the right word—since the merry-go-round days when it was the accepted thing for a pastor to go round and round the parish calling on all the members, working his feet so fast that he had no time to work his head. When her pastor said, 'Why don't you do some parish calling yourself?' she was insulted.

"Then there is the trustee, the Watchdog of the Treasury, who will block any project for which the hard cold cash is not in hand—in clutching hands. There he stands, steadfast, immovable, always thwarting the work of the Lord. What if the money is pledged or can be raised? He has a crushing rejoinder to that: 'My mother always said never buy anything till you have the money in your hand.' So every day is Mother's Day to him. Most of the time of pastor and officials is spent devising ingenious detours around this steadfast servant of God.

"I have to get a bus," he said, "but don't forget the Constitutional Lawyer. He is the modern equivalent of St. Paul's thorn in the flesh. He is a messenger of Satan to buffet the church. And he wields a wicked buffet. 'Yes,' he points out, 'it is a fine idea to think of taking in a refugee family. But watch your step! The by-laws do not authorize any such expenditure.' But when Brother Jones said, 'I don't see anything in the by-laws authorizing you, either,' he was peeved."

I said, expecting a violent disclaimer, "I suppose you have me on the list too?"

"Brother Ben Adams," he said solemnly, "your name leads all the rest."

Yours, Simeon Stylites.

The Scrolls from the Judean Wilderness

First in a Series of Four Articles on a Historic Archaeological Find

By Frank M. Cross, Jr.

THE AMERICAN PRESS has taken little part in the worldwide battle of the scrolls. For the most part its reporting has been restricted to chaste notices announcing from time to time new discoveries of ancient manuscripts in the desert of ancient Judah. This is all to the good, though it may be doubted that any sense of scientific restraint prompted such behavior. Much of the credit for the conservative treatment of the Dead Sea (Qumran) scrolls in the public press is due to responsible and modest news releases by the scholars who were the principals in the discoveries. Meanwhile, the usual lurid and quasi-fictional accounts of other archaeological discoveries continue to entrance readers of the Sunday supplements; most recently a Peshitto manuscript (a late Syriac translation) has been heralded as a Bible in the original Aramaic of Jesus.

Wilson's Article in the 'New Yorker'

It is therefore delicious irony that genuinely sensational discoveries have not been recognized as such when they did appear. And there is further irony. A public inured to superlatives in archaeological matters has been unimpressed with the relatively matter-of-fact accounts of the recovered manuscripts, so that readers have put no pressure on the press to publish syntheses of the finds as they relate to one another. The public, even the interested part of it, has remained in ignorance of the meaning of the finds as a whole. This is less true in England, and much less true in France, where controversies over the scrolls, their date, and especially their bearing on New Testament origins have burst from the dull prose of technical journals into public print. But in America at least, only those professionally concerned have been aware that these finds are easily the most important of their kind in the history of archaeology, and that they promise a "cascade of revolutionary advances" in many fields of biblical study.

The public has had to wait. And perhaps the wait has been worth while. The first serious attempt to tell the full story of the Qumran scrolls to the general reader was recently made by Edmund Wilson in an issue of the *New Yorker* (May 14, 1955). His article deals in full with the history of the finds; gives an extended discussion of the Essenes, the people of the scrolls, drawing on classical sources, recent excavations of their community center, and the new documents themselves; and finally proceeds to an attempted synthesis of the bearing of the scrolls on Christian and Jewish history and literature. This essay winds, implausibly enough, for some 76 pages through cartoons, travel and lingerie ads, and a poem which is sufficiently described by its title, "The Elephants Pass Carnegie Hall."

Wilson's article is superb journalism. It is surprisingly accurate in its factual data, and its judgments in cases of scholarly disagreement are marked by an acumen wholly unexpected in a layman. Wilson is no ordinary reporter. His writings—fiction, essays, criticism—are widely known and have created a coterie of admirers. He went to his task armed with the necessary foreign languages, including a smattering of Hebrew. His article is the distillate of a tour about the world spent interviewing most of the scholars at work on the scrolls or engaged in interpretation of their contents. He is to be congratulated on his work, and the *New Yorker* deserves thanks for printing his essay.

This said, it must be added that while Wilson is no ordinary journalist he is nevertheless a journalist. He is dependent largely on his informants, and not on first-hand knowledge of the scroll material. He not infrequently assigns weight to views in proportion to his personal impressions of a scholar. He is particularly intrigued, for example, by the flamboyant views of A. Dupont-Sommer, the distinguished professor of Semitic languages at the Sorbonne, and gives quite disproportionate weight to their exposition. No doubt part of the reason is their journalistic appeal. Another part certainly is that he finds in Dupont-Sommer a philosophical bedfellow, and quite naturally trusts his objectivity.

But Wilson does not swallow Dupont-Sommer whole; he deals critically even with those kindred spirits he uncovers. And nowhere does his study lapse into mere sensationalism. He disarms critics by revealing his own standing-ground. He is frankly a sophisticate whose interest in religion and biblical studies is culturally motivated. He wants to know about "these things." And he proceeds with an energy and honesty befitting a more serious scholar.

No Threat to Theology

Wilson's article is strongest when he is making historical judgments. He is aware that the battle over the date of the scrolls is decided, and that their date between *circa* 200 B.C. and A.D. 70 is disputed only by a few who, like southern politicians, still think that an ancient defeat can be reversed by bombastic oratory. He is weakest in the realm of theological interpretation, and naive when he supposes that discovery of the historical continuities of the central Christian teachings and institutions should directly alter or dispel theological dogma. This is a confusion common to the era of the fundamentalist-modernist fights (shared by both sides) of a generation or so ago.

There is a sense in which the historian is always a threat to those who confess that God is revealed in the particular events of human history. But this threat does not arise from the failure of contemporary theology to understand that the "events of salvation" in no way escape the ambiguities which are constitutive in the historical process. Otherwise, faith would dissolve into simple certainty, and the absolute distinction between man as historical being and God as Eternal would be confused. The Incarnation does not blur

this distinction, but is precisely the "absolute paradox" which confirms it. In any case the critical scholars—Catholic, Protestant and secular—at work on the scrolls here in Jerusalem are not walking about in trepidation lest their faith (or lack of it) be altered by the next manuscript fragment they turn over.

Wilson is, of course, quite correct in speaking of the tension and excitement which mark those at work on the new scrolls. And little wonder. We live in the midst of documents which bring undreamed-of new illumination to the study of biblical literature, and unhoped-for new sources for an understanding of the conceptual world in which Christianity found its historical origins. For the careerist in these fields this is exciting enough. For religious scholars it is as though God had added to his "once for all" revelation.

I

The History of the Finds

SINCE 1947 when shepherds searching for a lost goat found instead the first cave of Wady Qumran, the desert has been ravaged systematically by Bedouin and archaeologists bringing new discoveries almost yearly. It is quite impossible to rehearse the incredible story, its intrigues and controversies. Wilson has told it, particularly the history of the first find, in even more detail than appears in the technical reports. On the other hand, he tends to telescope later finds, and completely misses the details of the discovery of the largest find of all (Cave Four). It is interesting, incidentally, to note that at several points where the published accounts clash, he accepts the dubious version of the Syrian metropolitan, Athanasius Samuel, against that of the late Professor Sukenik of the Hebrew University. However, his lapse may be unknowing, since otherwise Sukenik plays quite a central role in the narrative—so much so that one comes away with the impression that it was Sukenik rather than Professor Millar Burrows of Yale who first announced the discoveries to the world.

There are some nine caves in the region of Qumran which have produced significant finds of leather and papyrus documents. Of these, Caves One and Four are easily the most important. Ultimately, Cave Four will have produced the most material, and perhaps also the most significant material.

The contents of Cave One, including the excavated lot of 1949, have now in large part been published. The great Isaiah scroll (1Q Isa[a]), the (Essene) Manual of Discipline and the Commentary on Habbakuk were published by the American Schools of Oriental Research under the title *The Dead Sea Scrolls of St. Mark's Monastery* (2 vols., 1950, 1951). The principal publication of Cave One scrolls acquired by the Hebrew University in new Jerusalem appeared in 1954 in Hebrew under the title *'Osar ham-Megiliot hag-Genuzot* (Library of Hidden Scrolls). An English edition is about to be published. It contains fairly complete scrolls of a sectarian psalter, the "Order of the War of the Sons of Light" (a document having to do with the war of the last times), and a second Isaiah scroll.

Jordan's portion of the materials of Cave One, mostly produced in the excavations, has just been published by the Oxford University Press in the first of a series of volumes entitled *Discoveries in the Judaean Desert.* The volume includes a brief "authorized" version of the discoveries, reports on the excavations of the cave, as well as publication of fragments: biblical books, two important missing columns of the Manual of Discipline, other sectarian works, and assorted apocryphal, pseudepigraphical and unknown works. The texts are edited by J. T. Milik and D. Barthélemy.* There remains to be published only the Lamech Apocalypse recently bought by Israel from the Syrian archbishop.

Discoveries at Murabba'at

In early 1952, excavation of a second group of caves in the region of Wady Murabba'at, well to the south of the Qumran area, began another series of discoveries. These continue. The southern group of finds is related to those of Qumran only by the shepherds' lost goat. Were it not for the goat, the several treasures of the desert might have lain forgotten for two more millenniums. The finds of the region of Murabba'at, unlike those of Qumran, belong to various historical eras. There are isolated documents in Hebrew from the 7th-6th century B.C. (the earliest extant papyrus fragment in Hebrew, a list of names!), the second century B.C. (ostraca), and a group from the first and second centuries of our era. Biblical manuscripts in Hebrew and Greek are all from the last-mentioned centuries. These materials are to appear as Volume II of the Oxford series.

Returning to the Essene discoveries, Cave Three was discovered near Cave One by an expedition in the early spring of 1952 in which the Department of Antiquities of Jordan, the Palestine Archaeological Museum, the École Biblique et Archéologique Française, and the American School of Oriental Research in Jerusalem—most of the significant archaeological agencies or institutions then at work in Jordan—cooperated. Its chief produce was the famous copper scroll(s). It is hoped that the first steps toward opening them and discovering their contents will be taken later this year in England.

A 'Gusher' Brought In

After the close of the expedition making systematic search of the area around the ruin of Khirbet Qumran, Bedouin who had bided their time during the inning of the archaeologists discovered Cave Four. Their clandestine operations "brought in" this most productive of the caves like a gusher. Archaeologists rushed back into the desert and had the illegal digging stopped before the cave was completely robbed. In September 1952 they completed the controlled excavation of the cave with good results; at the same time still another minor cave (Five) was opened by the scientists.

Some three hundred manuscripts or more are represented in Cave Four. Virtually all, unfortunately, are extremely fragmentary and in an advanced state of decay. Unlike the carefully wrapped scrolls of Cave One which

*All the mentioned works are technical; their chief substance is sets of plates of the manuscripts, and annotated transcriptions. Of interest to those with some seminary training in Old and New Testament is the September issue of the *Journal of Biblical Literature*, which is to be devoted wholly to scroll studies. More popular but reliable coverage of developments in this field also appears regularly in the *Biblical Archaeologist*, a quarterly of the American Schools of Oriental Research.

were found sealed away in jars, the hoard in Cave Four was excavated out of the levels of deposit in the floor of the cave. Wilson describes them as giving the "impression of autumn leaves that have lain in the forest all winter." My three-year-old daughter, something of an authority on fragments, asked on first being introduced to the old manuscripts, "Who tore up the book?" Both remarks are eloquent. It is on these Cave Four fragments that labor continues at the Palestine Museum in old Jerusalem. Five years or more will be consumed before the bulk of them can be readied for publication.

The latest finds came this year. During the fourth campaign at Khirbet Qumran, the ruin of the ancient Essene community center around which the caves cluster, several collapsed caves were detected and excavated. Only a few fragments were recovered. The season at the ruin was especially exciting. A new domestic wing of the complex was laid bare. In a single room there were more than five hundred silver coins in hidden hoards—all coins of Tyrian stamp spanning in date the first century B.C. But the new excavations are a story in themselves, and must await another occasion for the telling.

Wilson's account of current work on the fragments in Jerusalem is garbled badly, and in such fashion as to be thoroughly embarrassing to the American members of the scroll staff. Work is being carried on by an international group of scholars under the direction of Lankester Harding, director of antiquities in Jordan, and Père R. de Vaux, director of the École Biblique Française. Since 1949 these two have played the central role in the new discoveries, and in the excavation and recovery of the new lots of scroll fragments. They are now occupied largely with the publication of the archaeological side of the discoveries. The staff for editing the scroll materials numbers eight. Of these Wilson names four, including both Americans. The dean of the group in virtue of long service and unusual wisdom is Abbé J. T. Milik, a Polish priest. Currently there are two French members of the staff, Abbés J. Starcky and M. Baillet. A third, Père D. Barthélemy, an early member of the staff, has had to discontinue his work indefinitely because of ill health. There are two British scholars, John Allegro of Manchester and John Strugnell of Oxford; one German scholar, Claus-Hunno Huntzinger of Göttingen; and finally the American delegation, Monsignor P. Skehan of the Catholic University of America, and the writer. These are the permanent staff members.

Wilson's article is otherwise embarrassing to Professor Skehan and the writer since he chooses to play the Anglophobe, implying that national prejudices have played some part in the assignment of the new scrolls for publication. This is simply false. As it happens the Americans preceded in turn the two British members of the staff, were awarded as much material as they asked for or could desire, and were given manuscripts in their own stated field of interest. If "the British Harding," as Wilson designates him, has it in for us Americans for past injuries, he has chosen to heap piles of manuscripts on our heads as his method of revenge. As a matter of fact, Wilson's insinuations are doubly absurd since the assignment of material has been largely delegated to Père de Vaux and to the staff itself.

This is the first in a series of four articles on the Dead Sea scrolls. The second will appear next week.

Asian Churches On Their Own

By Winburn T. Thomas

Hongkong, July 10.

THE CHURCHES of Asia have undertaken responsibilities with respect to the missionary movement and are preparing to share even more of their resources in fulfilling Christ's commission. Organizational provisions were completed during the past week as twenty-two delegates, observers and consultants, from church bodies and mission boards in Japan, Korea, Formosa, Hongkong, Thailand, the Philippines, Malaya and Indonesia, established the Asia Council of Ecumenical Mission. Bishop Enrique Sobrepeña of the United Church of Christ in the Philippines was elected chairman, Stated Clerk Lek Taiyong of the Church of Christ in Thailand is vice-chairman, Rev. Rodney Sundberg, secretary of the Interboard Office in the Philippines, is secretary, and Rev. Horace W. Ryburn, field administrator of the American Presbyterian mission in Thailand, was made an additional member of the executive committee. The council agreed to meet annually, and invited all interested church bodies, national councils of churches and mission boards to join as charter members during the coming twelve months.

The Asian churches and boards took this action only after having been assured that neither the World Council of Churches nor the International Missionary Council is constitutionally empowered to operate regionally and ecumenically on their behalf. The constituting delegates informally expressed the hope that the functions of the council would be absorbed by the World Council of Churches at some future time. Meanwhile, the International Missionary Council has agreed to sponsor the Asia Council of Ecumenical Mission as a pilot project. The joint secretary for East Asia of these two bodies was invited to serve ex-officio on the council.

Missionary activities by Asian churches are not new. Japanese, Korean and Chinese workers have followed their migrating countrymen into many parts of Asia, organizing congregations and in some instances converting nationals and establishing national churches among them. The Methodists of Fiji, aided by the Methodist Board of Missions in Australia, over the past century have commissioned more than 300 missionaries to other Pacific islands and to the aborigines of Australia. These efforts, however,

have followed the lines established by national and denominational missionary activities.

The churches of southeast Asia, meeting at Bangkok in December 1949 (see "The Bangkok Conference Speaks," The Christian Century, January 11, 1950), decided mutually to assist each other on an ecumenical basis, in order that their operations might be enlarged and deepened. The churches of the Philippines have been the most vigorous in following up this resolve, having sent fraternal workers during the past two years to Thailand, Nigeria, Okinawa and Indonesia. Other churches, meanwhile, have also moved in the direction of mutual aid. For instance, the Methodists recruited 25 Christian physicians, nurses and other skilled people from among the refugees and Christian workers in Hongkong for work in the "New Villages" in Malaya. The Japanese churches undertook to appoint a minister to Okinawa, though technical difficulties have been encountered in completing this project.

'A New Day Has Come!'

These Asian workers have evoked a response amply justifying the idealism which launched the project originally. Their activities have demonstrated that the "younger churches" can be both receiving and sending bodies. One of the Western mission boards, observing this development, proclaims, "A new day has come!" It notes that the center of gravity has moved from foreign missions to "the ecumenical church in a dynamic, revolutionary mission." The church mission, says this board, "is the united building of the world Christian community in which Christian workers representing various churches and nations are advancing together toward evangelizing both functional and geographical areas."

Organizational first steps were taken at Hongkong in July 1954. An ecumenical mission consultation organized an interim committee and agreed that when three church bodies or mission boards with responsibilities in east Asia had signified interest in the committee's purposes and appointed a representative to serve on it, the committee should be considered as having come into existence. By the time the 1955 conference assembled, five sending societies in the United States and England, and five church bodies in Korea, Japan, the Philippines, Thailand and Hongkong, had signified assent to the committee's purposes.

The Asia Council on Ecumenical Mission called on church bodies and sending societies "to participate in the total task, contributing toward its fulfillment as [each] is able." This implies, said the council, "a deeper sharing of resources of men and money, employing them in the most effective way to win the goal Christ has set before us. This means the participation of all together in the total task." The council undertakes to implement this call by sharing information on the exchange of personnel among the churches of Asia; by studying ways and means of making Asian personnel available for ecumenical tasks in other regions of the world; by collecting, studying and disseminating information concerning the needs of the Asian churches for personnel from other regions, and the resources to meet such needs; by encouraging and facilitating such exchange, taking direct responsibility only on invitation of the churches concerned; by supporting approved projects when funds are not otherwise to be had for their support; by receiving funds for A.C.E.M. projects and allocating them on the basis of need and ecumenical relevance; by exchanging information concerning selecting, training, nurturing and supporting personnel; and by initiating regional ecumenical projects such as traveling teams to Asian lands.

Delegates and observers exchanged information concerning their several personnel situations, and indicated possible sources of supply. The council took actions, noting that for certain requests there were offers of competent personnel from other churches, and then plotting courses of action for bringing need and resource together. While all the church bodies were seen to be in need, the delegates recognized that the situation in certain areas was more acute than in others. The churches of Korea, Japan and the Philippines would be able to supply limited personnel, at least on a short-term basis, to help the other churches overcome the most glaring of the leadership and technical disparities. Strikingly absent from the discussions was any suggestion that, qualified personnel being so short, all was needed at home. The claims of the gospel clearly took precedence over national and denominational requirements and interests.

Salaries and Living Standards

The Asia Council on Ecumenical Mission engaged in some soul-searching with respect to salary and standard-of-living discrepancies within the Christian community, especially among members of the professional staff. "This is the most baffling and frustrating problem we face in church-mission relationships," said one of the missionary delegates. Resolutions dealing with the problems that already exist, which will be accentuated by the appointment of Asian fraternal workers to posts where they will live alongside Western missionaries, were received by the council, and committed to the executive committee for further study, with instructions to prepare a statement of principles and recommended action for presentation at the 1956 council meeting.

The council decided that fraternal workers appointed by Asian church bodies should receive as a minimum salary and allowances the amount they would earn with their training if they were not on the church's staff, but working in the land to which they are assigned. Western boards and Asian church bodies were asked to support an administrative budget of $4,200 for the coming year, and ecumenical projects totaling $15,000. "We have the soldiers but not the equipment," said one of the delegates. "Let us not delude ourselves into believing that we as Asian Christians alone can accomplish the task we have outlined. Many of our Christian workers are on starvation wages. To expect them to give more for our foreign operations is not realistic. We must have the assistance of Western churches if we are to accomplish our purposes." Not once was the argument echoed that the mission concept is negated if the agency supplying the personnel and commissioning the workers must accept financial help from other sources.

The delegates noted that the purposes embodied in the council, rather than being ahead of the times, are long overdue. The Asian churches spoke of their need for initiative and self-help efforts if they were to win and hold their

nationalistically minded peoples. They viewed missions not as an activity conducted by wealthy people or churches on behalf of the poor, but as the inevitable witness of persons and communities touched by the loving hand of God. "We of the Asian churches, in our poverty, feel called to share our mite to undergird the world-shaking task to which we have been called," said a delegate. With respect to the established patterns, one of the Asian speakers expressed appreciation and heartfelt thanks for the contributions of the churches and agencies which have carried the mission-church load up to this point. "But these are new times, and new times may require new methods," he cautioned. "We cannot evoke a response from our people if we are tied to the old ways of doing things. If the churches of Asia are not daring enough to break out on their own, but follow blindly the West's leading, their timidity will lose them the battle."

There was no breaking away of the Asian churches at Hongkong, but the Asian representatives showed clearly that they are not afraid, and are prepared to sacrifice to do what the new day requires, that Christ's cause may be served throughout Asia and to the ends of the world.

The Quaker Message

By Douglas V. Steere

THE SOCIETY OF FRIENDS stands today before a major crisis and a major opportunity. What was once the Chinese wall of physical distance, language and cultural isolation which enabled each of the great world religions to live a life of comparative security within its own borders, has now all but disappeared. In this new situation the Quaker form of the Christian religion finds itself queried by the deepest levels of Buddhism, of Hinduism, and even in rare cases of Islam. These religions ask Quakerism whether it is universal and inclusive and therefore able to respect their worship and practice. In the course of the last year a Zen Buddhist abbot and a Hindu swami both put such questions to me.

The shadow of this crisis was plainly visible when Horace Alexander was instrumental in carrying out Gandhi's desire and founding the "Friends of Truth," which welcomed into its fellowship the adherents of any religion. The issue at once arose whether the Friends of Truth was to be identified with the Religious Society of Friends or was simply to be regarded as a friendly neighbor. If the former, it was asked how the Christian core of the Quaker religion was to be affirmed and shared and a sheer syncretism avoided. Although the friendly-neighbor status was agreed on, the reverberations of this issue have not yet died down.

Rufus Jones raised a closely related question when, almost two decades ago, he led the way in setting up in the United States the "Wider Quaker Fellowship." This fellowship included in its membership those of all denominations who, while they wished to remain in their own group, were happy to have this loose, but to them significant, tie with Friends. The question arose whether the basic message of the Society of Friends was unique and sectarian or a call to a universal element implicit in all forms of Christianity.

Each time that Friends launch a mission project, whether in Syria or Jordan, in Madagascar or Kenya or the Urundi territory of the Belgian Congo, the issue emerges again. In the minds of some Friends who especially accept the service work of the society and prefer a ministry of living deeds to the presentation of a verbalized message, the issue may even go as far as querying whether Friends should ever actively prosyletize. But most of these Friends would admit that when asked they must tell why they were there, and the message is once again to the fore.

But these minor crises may turn out to be pale phantoms beside the opportunities they only thinly veil. The questions that are being asked by seekers inside the non-Christian religions are not asked lightly. These are times when a great openness, a great receptivity exists. The openness has more than one phase. A Jewish leader here once suggested that contemporary Judaism was at such a low tide spiritually that only a spiritual revival in the contemporary Christian civilization which had helped to drag the Jews down, could kindle in Judaism a desire to turn to the religious search again. A great Pakistani Muslim told a group of my students at Haverford two years ago that never in the history of Islam had its faith reached such a low spiritual ebb as in the present moment. Japanese Buddhism has also in recent years confessed concern over its condition.

Trust in the Universality of Christ

These conditions are only one side of the opportunity Friends are faced with. The other, most important side is the character of the Christian message which is best fitted to listen and to speak to that openness. For if the Christian message is presented without a realization of its own institutional frailty, and in so militantly exclusive a form as to repel the Hindu, Buddhist or Muslim brother, no amount of openness can prevent its violent rejection.

In Christian history there seem to be periods when the Christian message has had a warm, contagious, outgoing life that feared no culture, no alien religion, no strange system of philosophy, but regarded each as a possible conduit through which could flow the joyous gospel of the accessibility of the Father God whom Christ revealed. This approach to Christ has seemed to come most readily from those who had an experience of his presence and found a security and an expectancy that take away fear.

It is not surprising to find in the mystically moved Christians who witnessed to those of other religions or set forth Christ in their own group, an almost reckless openness to the religious or cultural forms of those they moved among, a fearlessness often shocking to Christians who have clung to the shores of a rigid orthodoxy. The author of the Fourth

Gospel, Justin Martyr, Clement of Alexandria and Origen are examples of this kind of person. Each laid his Christ alongside the mind of the Greek world—so inwardly confident of the universality of Christ that they dared to present him to Greeks as the One who would fulfill that which was most valid in what the Greek spirit sought.

Christ Needs No Protection

Today, under the influence of the powerful Continental Protestant reassertions of Christian orthodoxy, we see this idea of the universality of Christ largely ignored, the uniqueness of Christ emphasized in exaggerated fashion, as if to scrub Christ free of every Greek, every Roman, every Gothic and Renaissance element, and the great world religions treated as almost diabolical aberrations. For any Christian group which has sought to restrict Christ to one of these formulations, such a protest would have a rightful place (even though "reaction" or "correctional" theologies are seldom of lasting worth). But to carry this protest to the point of attempting to protect Christ by placing a screen of uniqueness about him, instead of trusting him to draw to himself the categories of thought and cultural forms of these societies as well as to play freely and lovingly upon the Buddhist, the Hindu and the Islamic mind—this is to betray a solicitude for his cosmic significance which only too thinly veils a lack of faith in his power.

There is another feature about this sharing of the universal Christ that is seldom focused on. The Evanston assembly of the World Council of Churches last year touched it with extreme reluctance, as its antecedent assemblies had done. It has to do with the vulnerability of the Christians who do the sharing, with the Christian acquiescence in war. The Muslim world has never forgotten the Crusades carried on in the name of the gentle Jesus. It may be that the Crusades and the battles fought later against the Turks saved the present form of Christian culture, as some historians assert. But if so, they did it at the cost of immunizing the entire Islamic world against any serious penetration of Christian influence.

The Faith that Casts Out Fear

Today the deep distrust of the "Christian West" and the resurgence of Hinduism in India have been immeasurably assisted by two world wars and the preparations for a third which are laid at the door of "Christian" society. In Africa the million black men who were compelled by white men to take part in the wars and returned to relate war's horrors have assisted in the spreading of a profound disillusionment with white "Christian" society that has been a serious deterrent to mission work in Africa during the last decade.

What a contrast in approach to the Muslim world is to be found between the Crusades and the action of Francis of Assisi: King John camped before Damietta, waiting to attack the sultan in the name of Christ; Francis (if the legend can be trusted) slipping unarmed through the Muslim lines and being brought before the sultan, where he answered to that of God in the sultan, telling him of the redemptive love of God. How good to remember the longing love of Raymond Lull for the Muslims of North Africa, a love that sent him back again and again to tell them of Christ. Nicholas of Cusa belongs to this same company. This great Christian learned Islamic ways of thought and wrote a moving treatise in an attempt to come into living intercourse with the commanding Islamic minds of that age. He had no fear of the truth in Islam.

John Woolman once described in his *Journal* his visit to a settlement of Indians in Pennsylvania: "Love was the first motion. And thence arose a concern to spend some time with the Indians, that I might feel and understand their life and the spirit they live in, if happily I might receive some instruction from them, or they might in any degree be helped forward by my following the leading of truth among them."

This is the faith in the universal Christ that has vanquished fear and defensiveness, that knows that our particular grasp of Christ does not exhaust him. This kind of faith moves with a vulnerableness and an openness among other faiths, producing and maintaining a holy openness and expectancy. Yet this is always an unhesitatingly Christian witness.

Mystical Christianity and the Mission Task

It is in this tradition that the Quaker message stands when it is true to its calling. Strongly renewable and held firm at the center, it can be very free at the periphery. Renouncing war, it is ready to bear the consequences of a radical peace witness. It welcomes the most intimate encounters with those of other faiths. It dares to entrust Christ to others, believing that he will speak to that which is true and resist that which is false in other faiths. The Quaker message has no fear of anything that science may uncover and seeks no limited area in which to operate. It claims all life to be of one piece and under the redemptive authority of Christ.

When a contemporary who knows the mission field writes that the Asian mood to missions is: "Come to us as brothers and fellow men; let us see in you how your religion works," Friends should not be resentful or repulsed but should feel humbled and moved to try again. When Charles Malik, the Lebanese ambassador to the United States and the United Nations, proposes that a few learned Muslim men of spirit and a group of their Christian opposite numbers spend from three to five years together in prayer and study to discover their common ground, Friends rejoice. They might have felt equally at home with the late Norwegian Pastor Reichelt's hostel venture on the edge of Hongkong, where traveling Buddhist monks could come to study and share with Christians the deepest truth that either possessed. Charles F. Andrews of India deeply impressed Friends as he rid himself of institutional exclusiveness and could share Christ with India unsaddled by the Western tradition. Of equal significance to Friends is the observation of his biographers that a new dimension of Christ's meaning was opened to him by Indian Christians.

The very greatness of this opportunity should not blind Friends to the cost of such a calling. For if they undertake it, they cannot remain as they are. Their meetings must go on, but they must deepen. Their lives must be marked by greater simplicity. Their service of others must be intensified. Yet even then, such a mission cannot be carried out by Quakers alone. It can only be fulfilled by Friends rallying Christians from many groups who feel moved by this concern. It can only be engaged in by those who are not

afraid to have their own most cherished religious formulations shown to be idols that must go, their own religiosity give way to religion. In the Spanish civil war, when churches in Barcelona were being burned by Loyalists, an old woman who was a passionate Catholic said that while she loved these churches as she loved her life, she could yet conceive that God might have to destroy much of the body of the church before he could release its soul.

It is obvious that only in a Society of Friends which knows at first hand the moving hand of God here and now will there be those who are open, defenseless and vulnerable enough for this task of entrusting an undefended and vulnerable Christ to their brothers of other faiths. Only those who are freshly kindled and tendered from within will burn deeply enough, with care enough for their brothers to carry this out. And only those will listen with the necessary humility who have been inwardly swept by the unfathomable mystery of God's love. For this, Friends need a baptism of the Spirit, and the Spirit is happily no respecter of denominational lines. What ultimately happens to the Society of Friends as a denominational body does not matter much. What happens to the world as the result of daring to irradiate it with the universal reconciling love of Christ is in the end all that does matter.

A Church Dies to Live

By Galen Lee Rose

THIS IS the story of a church that died. There's nothing so unusual about that. But for a church to die that it may live . . . well, that's something else again. It can happen. And it's exactly what did happen recently in Sacramento, California.

Maybe we should start back fifteen years with the beginning of the congregation. Its early history is a familiar one—a "more-than-conservative" split from a "conservative" congregation and the setting up of an organization outside any denominational fellowship; sacrificial giving and generous investment of time and effort; the acquisition of a corner location on U.S. 50 and an attractive little building surrounded by spacious lawns; a period of enthusiasm and growth. Then came difficulties and bad publicity. The congregation dwindled, existence became a struggle, and (as with many another congregation) it required all the funds available just to keep the church alive.

A year ago a young minister just out of college and without a seminary education was called. Across the months he and the struggling congregation sought honestly to face the facts and the future.

A few weeks ago the executive secretary of the Sacramento council of churches received a telephone call from a man whom he did not know. "Is the council incorporated and legally in position to own property?" he asked. "And is the council in position to administer a trust for theological education?" The answer to both questions was Yes. He said: "We wish you would meet with the council of Boulevard Chapel next Thursday evening to talk over some matters."

Very much in the dark, the secretary went to the Boulevard Chapel at the time appointed. The meeting opened with a prayer. Then a spokesman for the chapel council began: "You probably wonder why you're here. We'll try to tell you. It may be that you know something of the history of our congregation and are familiar with some of the difficulties we have had. Well, we have explored what seem to be all the possibilities for the future. We have a beautiful property and a very small group. Our members are generous, but it requires practically all that we can give just to keep the wheels slowly turning. We have come to the conclusion that we are not making, and cannot make, adequate use of so valuable a property, and that it is God's will that we cease to exist as a separate congregation and find our places in other churches of the community.

"We want our church property to continue to be used for religious purposes so that it may serve the spiritual needs of the community in better ways than we have been able to make it serve. We have prayerfully considered what to do with the property and have discussed several possibilities. We think that God has led us to a decision.

"Would the Sacramento council of churches be willing to accept a deed to the Boulevard Chapel and make that its permanent headquarters? If you will, we who will be in other churches in the city will still feel that it is ours and we will know that it is increasingly serving Sacramento in the name of Christ."

Of course, there could be but one answer from the executive secretary of a council of churches which for several years past, through the courtesy of Good Will Industries, had been occupying quarters over a Good Will store.

Using Sale Proceeds

"Oh yes," said a representative of the chapel board, "there's one other thing. The deeding of the chapel is not dependent on it and if the council of churches isn't in position to do it, we'll arrange it in some other way. We have a parsonage with a mortgage on it. We wonder if you would buy our parsonage (at a figure considerably below what we contracted to pay for it) and assume the mortgage of just under $6,000 in order that we may use the proceeds of the sale to set up a trust fund. With that fund we want to do three things. We think a lot of our young minister and a substantial part of the trust will be used to help him through Princeton Theological Seminary. And we have a girl in the congregation who is preparing for foreign mission service. We plan to help her with her education. And we want to give $1,000 to a mission hospital in which we are interested.

"That will just about wind us up as a congregation—but our chapel will be serving all the churches and the community through the council of churches; and our parsonage investment will be living on in a trained minister and a foreign missionary and a mission hospital. We believe that we are being led of God."

Fifteen members of Boulevard Chapel were present at the annual meeting of the Sacramento council of churches to see one of their number present to the chairman of the council trustees the deed to their church property. They were a radiant group. In an altogether unexpected way their dream of communitywide service was coming true.

AUGUST SURVEY OF BOOKS

Great Good Sense

ULTIMATE QUESTIONS. *By Nathaniel Micklem. Abingdon, $2.00.*

THERE are many small volumes on the Christian faith in our day with an "apologetic" purpose, but with the exception of Whale's classic *Christian Doctrine* none that this reviewer has seen is so helpful, clear and profound as this book by the principal emeritus of Mansfield College, Oxford. Made up of Principal Micklem's Cole lectures at Vanderbilt University, *Ultimate Questions* tackles the issues which the author feels to be both basic and disturbing to modern "uncertain Christians" and skeptical seekers. It is therefore addressed primarily to the intelligent, "wondering" layman; and such is its clarity, ease and charm that it can well be recommended by clergymen to their cultured lay folk who want to be helped in understanding or even accepting the Christian faith.

But this is no facile popularization of theology; it probes into the most vital issues of the faith and raises the most difficult problems. Although within the short compass of its 136 pages no complete or definitive solution could be given to these issues, nevertheless with remarkable skill the author points to intelligible answers and so indicates the kind of thinking with which thoughtful Christians can resolve their deepest doubts. Thus the book deserves a much wider audience than was specifically intended; for clergymen and seminarians alike can find here a most helpful example of the best kind of contemporary theological presentation.

There are two aspects of this book which seem to me to make it particularly helpful. The first is the courage and the "bluntness" with which Dr. Micklem raises and then tackles the most difficult and deepest questions about the intelligibility and validity of the Christian faith. The questions he sets out to answer are the questions that subsist worrisomely in the subconscious of most modern believers and in the explicit thoughts of skeptics.

Here are some samples of these "ultimate questions": How can post-Copernican man speak of God as creator of this immense universe and yet as loving and concerned with men and their paltry history? How can we understand God's providence in a world of natural law and order? How can the modern man honestly accept the idea of revelation (does *God* speak truths?) or of incarnation (does *God* really have a "son"?) or of resurrection (what *did* happen to Jesus' body?)? And finally, how can we think of salvation in a world peopled largely by non-Christians? Few theological books which are concerned to defend and expound the classical Christian faith meet such frankly skeptical questions head-on.

The second aspect of this book which impressed me was the spirit in which Micklem indicates the Christian answers to these questions. Those who feel that the contemporary revival of theology means a return to dogmatic attitudes should read this book; for Micklem, who at this point reveals the profound influence of Tillich, shows that theological understanding is the guardian and not the enemy of that intellectual humility which is appropriate to religion. Throughout he emphasizes that God is the source of all being and is therefore not like any other being; hence our ideas of and statements about God are not like our ideas and statements about things or people in the finite world. Rather, all Christian statements are "analogical" and "symbolic." They concern facts in history, it is true; but they point through those facts to the infinite and eternal source of all facts, and should not be understood as literal, scientific-type statements capable either of proof or of exact unequivocal meaning. To insist that the providential activity of God is a "great big cause" of events, or to understand the Christian affirmations of incarnation and resurrection as exact, literal statements, is to reduce the divine activity to the level of the activity of ordinary things, and thus to drain from the Christian religion all sense of the mystery and transcendence of God.

Thus, as Micklem shows so well, an orthodox belief in the transcendent glory of God is appropriately humble and even tentative about its theological formulations. Our certainty is the certainty of faith and not of exact knowledge, and a truly Christian theology must be humble about its intellectual formulas and inquiring in spirit, open to new ways of expression. Dr. Micklem's book is a truly unusual example of that combination of traditional faith with the liberal spirit which is the occasional precious fruit of the contemporary revival of theology.

LANGDON B. GILKEY.

A New 'Life'

THE LIFE AND MINISTRY OF JESUS. *By Vincent Taylor. Abingdon, $3.75.*

ALMOST anything from the hand of so reputable a scholar as Vincent Taylor attracts attention. The present volume is no exception. It is a simple, delightful and thoroughly scholarly presentation of the life and ministry of Jesus in a style commendable to the average intelligent reader. In keeping with the modern preference for brevity and for neat packages of literary achievement—illustrated by the *Reader's Digest* approach at its best—the book consists of 52 short chapters, some no more than two or three pages in length. For this reason, it can be picked up in leisure moments and read in snatches.

The writer preserves a fine balance of judgment between the critical, scientific treatment of textual problems and theological interpretation. He has set himself the task of producing a semipopular work based on the best objective knowledge of the New Testament available. Where necessary, he states the difficulties with clarity and frankness, indicating at the same time differences of interpretation as well as his own mind. But his main purpose is always that of discovering the inherent meaning of the material. He is not one who is so fearful of reading something into the text that he never reads out of it what is already there. As a result, he has produced a very readable volume which has something to say. It is at once critical, theological, evangelical and devotional.

The book is really an enlargement of the second series of "Speakers' Lectures on the Person of Christ in New Testament Teaching" delivered in Oxford 1952-53, as well as an expansion of a short sketch on the life and ministry of Jesus published in *The Interpreter's Bible*, Volume 7 (1951). The main addition is a prolegomenon in which the author considers the possibility of writing a life of Christ and discusses the source material and the various hypotheses advanced for the study of sources. But it is evident as one reads the book that the writer recognizes two great underlying sources: the Old Testament and the creative mind and spirit of Jesus himself.

The only weakness on which a brief comment might be made is one common to most attempts at writing a book of this kind: more could have been done with basic themes. At many points the rich content of the New Testament has been sacrificed for the sake of producing something simple, popular and readable. But this is unavoidable. We must judge the writer by the purpose he has in mind. And this Dr. Taylor has achieved with a high quality and distinction.

J. S. GLEN.

Had Wonderful Time . . .

INDIA TODAY. *By Jack Finegan. Bethany, $4.25.*

DR. FINEGAN spent many months in India during 1952 and 1953. His settled residence was in Calcutta but he traveled in many other parts of the country. Out of this experience he has written of the land, the people, the history, the religion, and the contemporary developments in India. *India Today* is a comprehensive and factual study of things past and present. Unfortunately, it is not very exciting reading.

That India is a vast and complex land we all know. The spate of books and articles that have come from the press in recent years give evidence of her ancient and colorful history, her gigantic problems of poverty, disease and underdevelopment, the revolutionary changes now taking place, her growing importance in world affairs, the enigma of her myriad religions, languages and social groups. What is here being questioned is not the importance of any of these but rather the wisdom of attempting to treat them all in less than 200 pages. The result is a valuable compilation of facts and figures, a hasty look at numerous national leaders, and a summary anal-

ysis of problems demographic, economic, social, political and religious.

Are you interested in topography? You will find here descriptions of the Himalayan mountains, the deserts of Rajasthan, the Deccan plateau and the great river plains. For those of anthropological bent there are several pages describing the main Indian types—Dravidians, Indo-Aryans, Scytho-Dravidians, Mongoloids, etc. *India Today* spares no statistics, be it the annual rainfall in Assam (500 inches), the weekly deaths in Calcutta due to tuberculosis, dysentery, malaria and cholera (832), the number of rooms in Bombay shared by twenty or more people (15,000), the average individual income ($30 per year).

One can only marvel at the size of the card index that must have been required for the writing of this book. Dr. Finegan's effort will prove extremely helpful to the reader who is taking his first look at India, to the writer looking for an apt illustration, even to the expert who cannot possibly be knowledgeable on all the matters here treated. But the card-index approach will hardly satisfy the reader who is anxious to catch something of the fire that burns so brightly in present-day India. The bewildering press of hundreds of millions of Indians struggling to find land and food and employment, the spiritual grandeur of a Gandhi, the magnetic attraction of Nehru, the fearful fanaticisms of both right- and left-wing groups, the baffling problems facing a new state in search of a modern, democratic secularism that will outperform both communism and communalism, the perilous effort to achieve a dynamic yet neutral role in world affairs—all these are mentioned but the spark never quite ignites.

Another hazard in the statistical approach is that facts and figures challenge comparison and, sometimes, correction. Islam was introduced into India at least three centuries earlier than the 11th century date given (p. 172). There are several inconsistencies in the election figures reported on page 92. And America's economic and political intent is given much too clean a bill of health on the mere say-so of former Ambassador Henry Grady (p. 124).

The last two chapters provide the most helpful insights and the most interesting reading. Here the author deals with the power of religion and the place of Christianity. He rightly emphasizes the early origins of Christianity in India, the dramatic growth of the churches during the past two centuries, and the tremendous contribution that Christians, both foreign and native, have made to the spiritual and social well-being of the country. There is reference to the present debate regarding the role and activity of the missionary from the West, a recognition of the changing climate within and without the Christian community, and a clear statement of the urgency of bearing witness to Christ amid the claims of other faiths.

The value of the book is greatly enhanced by its 50 photographs, all of them striking and some breath-taking in their beauty, as well as by a select bibliography of recent books and articles about India. Paul Devanandan and V. E. Devadutt have written an introduction and an appendix.

RUSSELL STEVENSON.

Career Preacher

DEAR CHARLES. *By Wesley Shrader. Macmillan, $2.50.*

THIS is a book about the professional minister who has reached the top, whose god is success, and whose religion is not visible to the naked eye. It is a series of 26 letters written by Prof. Astute to the Rev. Charles Prince.

After failure in three pastorates Astute spent his life as a professor of ancient languages in a theological seminary. This arid life did not satisfy. He looked with a lustful eye upon the larger pastorates of his denomination. Still he knew they were not for him. In compensation for his own frustration he came to regard Charles Prince as his spiritual son. The letters are detailed advice to Charles about how to succeed in the ministry. The frank, guileless warnings and suggestions the old man writes to Charles are on the ethical level of a serious lecture by a safe-cracker on how to crack safes.

Charles was an apt pupil. He was a successful minister on the make, with bigger and better churches in his future. Astute undertook to guide his career. The pair are precious scoundrels, without religion, without principle, without conscience, but not aware of these deficiencies. They regard themselves as devout servants of Christ and the church. Their blissful self-righteousness is a delightful feature of the book. As a matter of fact they were opportunists first, denominationalists second, and always selfish, secular men of the world.

Charles had a splendid library but never read his books. Astute advised him that denominational literature was the only profitable reading matter.

Astute was conservative. He advised Charles to preach Sabbath observance and the tithe and to visit his people. Charles should memorize the name of every member. He should never write for publication: that is dangerous and no good comes of it. His sermons should be comforting, expository and evangelistic. He should never perform a wedding for any divorced person. He should be careful in selecting a minister to conduct a revival. If the evangelist is too good the people may prefer him to their own minister. If he is poor the services may be a failure. A good, average man is best.

Emphasis on worship is dangerous. Evangelism is the thing, building up numbers, enlarging the church roll and making the minister look good. Religion must never be mixed with business or politics. Only the alienation of important people can come from this, and a minister can ruin his career by such foolishness. All discussion of race matters must be avoided. The Federal Council (still operating in Charles' day) is an incarnation of Satan and must be destroyed. Astute reminded Charles that he could stampede his denominational assembly at any time on any matter by rising and shouting "Federal Council of Churches!"

Proselytizing is legitimate. If you don't do it someone else will. Besides that, "our denomination has the Truth. As an example: Presbyterians do not believe in the absolute autonomy of the local church. They also practice baptizing babies. Both of these are wrong."

The book is easy reading and is amusing. But the naive description of certain successful ministers who have made ecclesiastical advancement a professional career is caustic and merciless. However, satire is difficult to sustain through a whole book. Some of the chapters are much better than others, and a few are trite or overdone.

But one recognizes Astute and Charles. There are Charles Princes on all levels. They are men on the make in the church using every worldly device and influence they can find for their own preferment. They are a blight on the Body of Christ and an obnoxious offense to their more decent brothers of the cloth. They are to be found not only in larger churches in the cities, but in the smaller towns and even in country villages. Some of them know not what they do, being intoxicated with a modicum of religion and a vast quantity of ambition, and are hardly conscious of their obscene hypocrisy. Others probably have no illusions, know what they are after and how they intend to get it. Jesus knew them in his day. He described them in Matt. 23 in the most terrible indictment of the phony religious leader that has been put into words.

But there also is some truth in this little book for the relatively decent and honorable minister. Few will read it without an occasional, or perhaps frequent, glimpse of themselves in the mirror.

RENWICK C. KENNEDY.

Up Front

WITHIN THE CHANCEL. *By Thomas A. Stafford. Abingdon, $2.00.*

THIS book will prove very helpful to many a pastor as he seeks to understand the chancel and its use. A sequel to Dr. Stafford's earlier volume, *Christian Symbolism in the Evangelical Churches,* it discusses the chancel more specifically—its furniture, its symbols and appointments.

Dr. Stafford pleads for an altar-centered chancel, appropriately adorned. There are chapters on such phases of the subject as beauty in God's house, the origin of the chancel, the altar, symbolic lights, the monograms and symbols often found in the chancel, stained glass, the use of flags, flowers and vestments. One chapter sets forth the liturgical seasons and their colors, and another discusses the organization and function of an altar guild.

A valuable part of the book is the glossary which lists a number of common liturgical terms that are often not known or understood by Protestant clergymen. Interesting, too, is a fine selection of photographs showing chancel arrangements.

The book is valuable for its general point of view and for the accuracy of its details. In general, Dr. Stafford allows for any form of architecture in good taste but is inclined to think of only one form of chancel arrangement, namely, the familiar Anglican pattern. An examination of historic chancels reveals, however, that there is no one-and-only form of chancel arrangement. It would have been interesting had Dr. Stafford released himself from the trend toward return to the historic Anglican pattern in which Methodism currently finds itself. God forbid that every church should look like the familiar Episcopal church or follow the plan advocated by the Interdenominational Bureau of Church Architecture. Religion has more imagination than that.

Perhaps it is foolish to object to this or that detail in a book whose various details are singularly helpful. One point needs to be mentioned, however, namely, the use of altar flowers following worship. Dr. Stafford seems to consent to what I have been pleased to call the rape of the altar. If one has a strictly objective view regarding worship one must hold that God is in his holy temple even after the people have left the church. From that point of view, the flowers are to be kept on the altar and not to be hustled off to the hospital or to the sickroom.

It is to be hoped that every pastor will buy this book and use it as a reliable guide for understanding and good taste in the chancel. CLARENCE SEIDENSPINNER.

Middle Way

THE CHALLENGE OF SCANDINAVIA. *By William L. Shirer. Little, Brown, $5.00.*

THE AUTHOR, foreign correspondent and known especially for his *Berlin Diary*, visited the four Scandinavian countries after the war and the result is this 400-page book. The title indicates the mood in which it was written—admiration for what these small nations have achieved, "a society that is indeed enviable." Shirer feels that richer and more powerful countries might well learn something from these peoples who "have managed to erect as genuine a democracy as there is on earth," which offers "its members without exception a fair opportunity to live a life of some meaning both in and beyond the daily toil for a living, relieving them of some of the needless wear and tear and fear that saps the human spirit in so many other countries" (p. 7).

The emphasis of the book is not on political democracy but on social and economic achievements. And it becomes a veritable storehouse of facts on the various experiments each of the countries has tried in labor relations, old-age pensions, housing, health, maternity and family aid, and temperance. Statistics abound in these pages and at times the work veers close to an encyclopedia, both in contents and in form. But this peril is overcome by the author's sympathetic interest in the meaning of these measures.

Shirer is not trying to prove anything beyond the seriousness of the Scandinavians' endeavor. He is arguing neither for capitalism nor for socialism, though intent on discerning what is undertaken by the state and what by private enterprise. It is a refreshing experience to see the situation without prejudice. Americans are all too often given the impression that there are no alternatives other than capitalism and communism and that everything related to socialism is really a camouflage of communism. The Scandinavian nations may not have the answers to American problems, but they may teach us a larger vocabulary and give us wider horizons than our fears have permitted.

When the Germans seized Denmark on April 9, 1940, the German commander-in-chief stood at a window with a mayor of Copenhagen watching the Danish people calmly going about their work. "What excellent discipline!" exclaimed the general. "Not discipline," replied the Dane, "but culture" (p. 240). In that remark lies a clue to the answer to the question of how these people have worked out their labor relations, their health and pension plans. It was not by any decree of political bosses nor by unreasoning pressure from a proletariat below. These pages testify to a reasoning, give-and-take process, a sense of responsibility for the welfare of all. This really is the challenge of Scandinavia. The people of the north never could understand mccarthyism, nor can they understand our arguments about socialism. They seem to have steadier nerves and clearer vision regarding problems that concern all the people. And how much sense is there in our attitude that opposes aid to children until they become delinquents? Is it socialism to do nothing before, but private enterprise to pay all the bills after, the child becomes a public ward?

Of course the comment comes readily to mind: these people were spared war, hence they could turn their energy to peaceful pursuits. This is not altogether true, for Norway and Denmark knew the ravages of occupation, and the most stirring pages of the book are those that relate the fate of Finland. But it is true that these peoples have no military hopes. They are forced to make sacrifices for defense, but their victories have not been martial. They have demonstrated a popular culture that is unique in today's world, and the working people have shown that an aristocracy is not needed to insure art and music and architecture and literature and drama. Upper houses of parliament are passing away.

One would like to have had a fuller treatment of the deeper levels of the thinking of these peoples. Why, despite a seeming paradise, do the writers of Sweden take a keener interest in Kafka and Faulkner than in their own conditions? Why is the church practically left out of this account? Is there any connection between this culture and the fact that 97 per cent of Scandinavians are reared as Lutherans? Has the material success had an effect on the spiritual life?

The author does not often go beneath the surface of the story. One suspects that deeper currents and crosscurrents are there. The relations of these countries to the world powers, and to each other as they seek a foreign policy, reflect an anxiety over the reality of their existence. Norway and Denmark have joined NATO; Finland cannot because of Russia; Sweden still clings to neutrality. But in a larger sense is paradise possible for any people as long as the world is half or more slave? And can security come in a form that obscures the deepest hunger of the heart? Scandinavia has challenged the world with its measures to safeguard the meaning of the individual in modern mass society, but in a world it cannot escape it has yet to find more satisfying answers as to the meaning of life.

CONRAD BERGENDOFF.

Calvin Reconsidered

PORTRAIT OF CALVIN. *By T. H. L. Parker. Westminster, $2.50.*

CALVIN, A LIFE. *By Emanuel Stickelberger. Translated from the German by David George Gelzer. John Knox Press, $2.75.*

THESE two short biographies of Calvin have appeared within the past year. The *Portrait*—or better "water-color," as the author terms it in his preface—is delightfully written by a Church of England clergyman, who thereby gives us his third small volume on the Genevan Reformer. Parker excels in the narrative portions, showing Calvin to have lived a life rich in action and in contemplation, a man overzealous but far from the bloodless fanatic of legend and caricature. It will be a rare reader who is not both instructed and entertained by this balanced portrayal of the *man* who Mackinnon unfortunately concluded was forever hidden behind the "official Calvin."

I hasten to mention chapter 5 on Calvin's home life as worth having above all else in this book. Here Parker quotes fascinating passages from letters on Calvin's unromantic courtship and his deep love for his invalid wife, his problems of temperament and his relations with friends. He shows the Reformer doing a work that shook the whole continent while dwelling in a crowded household, surrounded by a constant stream of refugee boarders and the numerous offspring of his brother. "The *Institutes* was not written in an ivory tower, but against the background of teething troubles."

This book will be a good introduction to Calvin for the layman, the college student, and possibly even for many ministers, although definitely on the extracurricular, popular side so far as academic work is concerned. It contains no new research and presents some incidents and judgments that one might profitably question; e.g., the form and significance of the "Master" Calvin incident, or the assertion of a French translation of the 1536 *Institutes*. These do not mar the book for the general reader, but other idiosyncrasies of the writer are bound to attract notice.

Thus two pages on Calvin as a biblical commentator ("not to be numbered among the greatest of his day"—then none was great!) seem inadequate and unappreciative over against five pages of generous evaluation of his literary style ("His artistry was of the highest order . . ."). Chapter 4 on theology is disappointing. The author's choice of two fairly obscure figures of speech in Calvin—the "labyrinth" and the "Schoolmaster"—to introduce his thought will probably confirm two common and wrong impressions of Calvin's theology. The former overplays the sinful darkness of unredeemed man, and the latter would seem to offer the Bible as a kind of textbook written by God the Divine Dogmatician. Farther on Parker betters this presentation, particularly in his first-rate description of the centrality of Christ in Calvin's theology at large. The living, personal character of faith, however, could have been much better presented.

A startling judgment occurs in Parker's three-paragraph treatment of predestination. This doctrine, he says, is a "blemish" in Calvin's thought, which "he seems to have taken over [from] the classical church doctrine . . . and tried to fit into his system." Again, it appears as something that "Calvin is trying to work into his theology, instead of working it out from the center —Christ." One gasps to find the doctrine for which Calvin is best known labeled a foreign body. The general reader will as easily believe that relativity was a foreign body in Einstein's thought or evolution in Darwin's.

Parker bases his brief argument on the lack of any mention of Christ in Calvin's formal definition of predestination. But Calvin's whole treatment of the doctrine makes this remark irrelevant, as Wilhelm Niesel, Paul Jacobs and many others have demonstrated. Calvin presents the doctrine over and over in the *Institutes* and the commentaries as arising solely from the promise of unmerited salvation in Christ, shown first in the chosen people of the Old Testament, then in New Testament faith. In all editions of the *Institutes* the doctrine is located so as to express its meaning as the ultimate implication of Christ's work understood in Pauline terms: "Faith . . . is the gift of God, not of works, lest any man should boast." In the last edition we read: "But if we are chosen in Him, we shall find no assurance of our election in ourselves; nor even in God the Father, if we conceive of Him alone without the Son. Christ, therefore, is the mirror in which it behooves us to contemplate our election."

Calvin, one might argue, developed the doctrine of double predestination in such a way as finally to violate the centrality of Christ in this part of his system. But there is a world of difference between understanding his doctrine of predestination as an overdevelopment of the graciousness of salvation, and seeing it as the metaphysical problem of omnipotence "worked in" from the "classical church doctrine." Most readers will feel that Parker owed them a more elaborate discussion here, regardless of the point of view. Were the book less admirable generally, one would be less disturbed by this egregious flaw.

Emanuel Stickelberger's *Calvin, a Life* is a somewhat fuller biography than Parker's, emphasizing the Reformer's years of growth and development. The author is overly admiring of his hero, but he rightly goes out of his way to rebuke the captious criticism of Kampschulte *et al.* The German original (1931) has received approving comments from scholars and a wide popular reading. To this reviewer it has always seemed overdramatic and sentimental, yet withal a good volume. The present translation, however, is inept, abounding in solecism and devoid of style. What can one say of a translator who calls his bibliography "Employed Literature" and elsewhere says "they waited in their lurking places," or "like a whirlwind that no dam is able to stop"? Calvin's cheek, even at the age of 27, may have been sunken, sallow and wan, but hardly "caved-in." Well translated and with revised notes, this book would have been a good competitor for Parker's, but not in its present state.

Mention should be made here of John T. McNeill's large volume *The History and Character of Calvinism* (reviewed in The Christian Century for Aug. 4 last year). Part II of that book is a more comprehensive and detailed and more generally trustworthy short life of Calvin than either of the two here commented on. McNeill's account lacks the life and motion of Parker's but supplies deeper colors and more background than the "water-color." It is to be heartily recommended to those who would see Calvin's character and work related both to the 16th century and to subsequent history.

EDWARD A. DOWEY, JR.

And Glad of It

WHY I AM A METHODIST. *By Roy L. Smith. Hermitage, $2.75.*

THIS is a love story, written by a lover about his beloved. The lover is Roy L. Smith and the beloved is the Methodist Church. As a love story the book has all the advantages and disadvantages of this relationship. For example, here is writing so intensely personal and warmly autobiographical that the story of Roy L. Smith and the Methodist Church are inextricably tied together. On the other hand, there is proof that love is still blind. In spite of a little wrist-slapping in the last chapter, Dr. Smith's Methodist Church comes through relatively unscathed as a desirable heroine.

The author, sometimes called "Mr. Methodism," writes with ease and warmth. His description of his boyhood and youth in Kansas gives one the same nostalgic feeling one gets when looking at a Currier and Ives print. His pointing with pride to some of Methodism's contributions will warm the cockles of the hearts of all of us who are Wesley's spiritual progeny. Particularly will we swell with pride when he discusses Methodism's social and moral concern, both individually and in society.

On the other hand, some will be dismayed by the adoration given to the "system" and its organizations. Others will wonder if the Christian church is not thought of in too narrowly denominational lines. And a few will raise questions concerning Methodism and doctrine. These questions will not necessarily be directed at Mr. Smith, but at Methodism in general. Perhaps as Methodists we have pushed the "If thy heart is as my heart, there is my hand" business far enough. At least we ought to examine what we mean. We pride ourselves in not being a doctrinal church. That, of course, has great advantages and gives us unbridled freedom. But there are also real dangers. That freedom tends to degenerate into vapid subjectivism and sentimentality. Perhaps it is high time for Methodism to deduce a doctrine of the church based neither on a warm handshake nor on cold statistics.

RONALD E. SLEETH.

Mission Next Door

THE CHURCH SERVES THE CHANGING CITY. *By Ross W. Sanderson. Harper, $3.50.*

SUDDENLY one day the pastor of a City Mission Society church in New York realized that the social problems of the blighted area he served had come up to the very doors of his church. Right next door marijuana was being distributed. Down the street a house of prostitution was doing a flourishing business. In a grocery store opposite policy-ticket gambling was rife. One of the neighborhood's most dangerous gangs had taken up headquarters in the corner poolroom. In the course of his campaign to clean up the pastor tried to enlist the aid of the local police captain. After studying the situation this proponent of law and order turned to the pastor with the query: "Reverend, why don't you get off this block? This is no place for a church."

The implication of course was that the church is a respectable institution for respectable people. Many Protestant churchmen, like the police captain, seem to have forgotten that the Christ in whose name they minister paid special attention to the lowliest and the lost, the sinners and the outcasts. In any event, this seems to have been the working philosophy of Protestantism with respect to the spreading areas of blight in our cities where poor housing, congestion, low incomes and the concomitant factors of crime, delinquency, disease and want are all too characteristic. Often the abode of the latest newcomers to the city, with a preponderance of minority groups, such areas seem an unpromising field for Protestant church work. So we Protestants have fled from them like Lot from Sodom and Gomorrah and have concentrated our attention on the greener pastures of suburbia, whither so many of our middle-class, traditionally Protestant people have gone. One is inclined to agree with David W. Barry that "this exodus [to the suburbs] is due not so much to the physical and economic deterioration of

such areas as to our inability to evangelize people who do not speak the language of our own cultural group." Instinctively we cling to the idea that we are called of God to minister to "our kind of people," forgetting that for Christians all God's people are "our kind of people."

Because it reminds us that not all Protestant churches and agencies have fled before the baffling problems of the "inner city," Dr. Sanderson's book gives us reason to thank God and take courage. In it he has assembled "documented impressions" of churches that are carrying on a ministry to the more difficult areas of our cities with vigor, vision and success. His testimony carries weight, for as dean of church researchers he probably knows more about city churches than any other churchman.

This book presents a detailed study of eight city church projects and brief sketches of some two dozen other situations where a significant ministry is being carried on. The instances are drawn from many cities and represent the work of 13 denominations as well as several projects under undenominational or interdenominational auspices. There are descriptions of great city parishes with a neighborhood ministry, specialized institutional ministries, churches associated with highly specialized welfare agencies, cooperative projects, churches reflecting nationality and language changes, and instances of radical experimentation.

Several emphases are common to all these ventures. (1) "Church work in the changing city must be organized in terms of neighborhood need." (2) "Inclusiveness is an unavoidable goal." (3) The group ministry is a technique which means much to the morale of those working in such difficult fields. (4) Association of such enterprises with a college or seminary is extremely helpful. (5) Such a ministry is expensive and should not be undertaken without an adequate staff and budget. (5) Interdenominational cooperation in one form or another is essential.

The author quotes Samuel C. Kincheloe, another veteran of city church work, as saying: "Penetration of the inner city, really a pagan country, is exceedingly costly and very difficult." But this book provides ample proof that a Christian penetration of our most discouraging city districts can be accomplished. It contains evidence (at points too statistical) that some Protestant churches realize that the city constitutes our greatest home mission challenge and opportunity. Our cities are in trouble. Our city churches confront ever changing and ever more difficult problems. But there are those who care and who are betting their lives that even under the worst circumstances our cities and our city people can be redeemed.

KENNETH D. MILLER.

CORRESPONDENCE

Task Not Begun

SIR: The review of Evanston reports by Mr. Gill in your July 6 issue omits mention of *Christ the Hope of the World: Documents on the Main Theme of the Second Assembly*, published by the World Council of Churches in 1954. The assembly forwarded the Advisory Commission Report to the churches "for continued and, it is hoped, intensive study of its contents." It instructed the staff to prepare a précis of important points raised and views expressed in main theme groups and assembly plenary sessions and, after prolonged debate and revision, it adopted a statement prepared on behalf of the Main Theme Coordinating Group. These three documents are included in the booklet to which I refer.

When Bishop Lilje presented the work of the Main Theme Coordinating Group to the assembly, he said, "The most important task that remains is to 'translate' the insights of this report into the language and especially into the life of the local congregation." It is my impression that little if anything has been done in this country along these lines.

The Report itself begins with the words, "God summons the church of Jesus Christ to speak plainly about hope." It is clear that such plain speaking can be heard only as the work of translation of the report is undertaken. If this task of translation has not begun in the churches, it is in part because Evanston failed to provide any guide for that work other than the report which its own members found so difficult, the statement about which they were divided, and a précis which recorded the main points of their division and agreement.

I do not think the main theme was a failure. Its handling at Evanston and after comes close to being one. Evanston wanted to declare the Christian hope to the world and did so in its Message. But the assembly also intended to inaugurate a live and relevant discussion of Christian hope, which would continue in the churches. This it failed to do. The task to which Bishop Lilje called us is not unfinished. It is not begun.

RALPH DOUGLAS HYSLOP.
Pacific School of Religion,
Berkeley, Calif.

Semantic Trouble

SIR: In your editorial "The World Council's Next Five Years" (July 6) you lament the fact that our distracted world "hardly knows the World Council of Churches exists." You say that it is not understood. "In some ways it has not yet discovered," you declare, "the World Council must learn to speak to the world and be understood by it. The word of hope in Christ which Evanston attempted to speak was not widely understood."

How right you are! But wait a minute. Why was the Evanston word of hope not widely understood? Was it not for the simple reason that the delegates themselves did not understand it; that they were not agreed on what that "hope" was? Then how can you expect what you call "the world" to understand it?

The truth is that Evanston used the word "hope" in two distinct senses, without taking the trouble to differentiate between them. One was the technical theological sense of "last things," as it frequently appears in the closing chapters of books on theology. The other was the sense of an "answer" to a question or the "solution" of a problem. In that sense the main theme would have read "Christ—The Answer to the World's Needs."

I maintain that the confusion at Evanston and since lies in the failure of the delegates and of most of the assembly's interpreters to distinguish between these two ideas.

JOHN C. SLEMP.
Missions,
New York, N. Y.

Waiting Your Answer

SIR: I'm the pastor of Komaki church, which belongs to the United Church of Christ in Japan. I'm very very sorry to tell you the animal-like lives of American soldiers who are staying in this country. The American soldiers go to the houses of street girls during day time in procession after drinking. And almost all of them are living with street girls renting dirty, small houses. Some houses are remodeled from cottages for hens. From teen-agers to old soldiers are all the same in this animal-like life.

Four couples of these immoral and unlawful American and Japanese girls are living next door of my church. I'm greatly embarrassed to explain on these couples to my Sunday school and kindergarten children. Sometimes they make noise in midnight drinking with street girls and friends. I think the best way to stop these animal-like lives is that all the soldiers should go back to their own country where their mothers are eagerly waiting.

On this awful problem the American missionaries and military chaplains in Japan are perfectly inability. They do not want to find out any way to lead them to Christian life saying only that Japanese are all barbarians.

I'm sending you the *Asaki Picture News*

in which you can find a scene which is an American airman playing with a street girl. This picture magazine is published from the Asaki Press, the greatest newspaper in Japan. We have a good many data on this problem so if you want more I shall be glad to send you them.

You, American Christians, should send missionaries to Japan, not for Japanese but for your own people.

I'm waiting your answer.

ICHIRO AKISHIGE.

Komaki, Aichi-ken, Japan.

No Prearrangement

SIR: Did you purposely arrange for the two editorials "Are Teen-Age Volunteers U.M.T. Forerunners?" and "Chinese Evangelist Rises Above the Fences" to appear in the same issue of July 13? You couldn't have done a better job in showing up the courage of a Chinese Christian pastor in Communist China as contrasted with the lethargy or "tact" of our denominational leaders here in doing nothing about the UMT hearings. The Social Action Council of my denomination felt constrained by the action of the 1954 General Council to forego anything that might look like "political action." Other denominations apparently weren't much more active.

ALBERT WALLACE KAUFFMAN.

South Jackson Community Church,
Jackson, Mich.

Dog Tags

SIR: You are in the wrong camp on that dog tag question (June 1). The demand for more designations is divisive in spirit since it serves no other purpose.

The tag is used by medics and chaplains in battle in order to provide spiritual care of the right variety. In almost no case will there be more than two non-Roman denominations within miles. In most cases there will be only one and he may be Roman. We do our best to comfort at such times and are hampered by denominationalism when it concerns itself with trivialities. You surely know that quotas for chaplains are not based on dog tag designations. That crack was unworthy of you.

By the way, have you ever considered the fact that military service is the one great school for racial understanding in contact with all classes, groups and levels in our society? How about putting a reporter on the story? BERTRAM C. GILBERT,

Chaplain (Capt.) USA.

Headquarters Combat Command "C,"
Second Armored Division,
APO 34, New York, N. Y.

Clarification Wanted

SIR: As an early member of the original Joint Department Executive Committee of Religious Liberty of the National Council of Churches and also as one of the organizers of P.O.A.U. (Protestants and Other Americans United for Separation of Church and State), I have felt strongly for some time that the denominations and the National Council should clarify their working relationships with P.O.A.U. to get more behind that most effective national organization and its executive director, Glenn Archer, in a big way.

P.O.A.U. and Dr. Archer have done more in this field than is realized, and at a time when the Roman Catholic Church has never been more aggressive. Too many Protestant national leaders, both in denominations and in the N.C.C., have been afraid of controversy. But in dealing with "political" Catholicism how can we escape controversy? How can we hold our own by secretive research and pamphleteering? How can we get very far without backing a bold yet sound organization like P.O.A.U. which will act with courage?

Madison, Wis. ELLIS H. DANA.

Time Schedule for Union

SIR: I have read with interest your editorial (July 6) on the proposed C.C.-E.R. union. I venture to call your attention to a slight inaccuracy. The Congregational Christian General Council which will be held in Omaha June 20-27, 1956, will not likely be the "final" General Council of that fellowship. The regular triennial meeting of the General Synod of the Evangelical and Reformed Church is not scheduled to be held at the same time but to meet Aug. 31-Sept. 7, 1956, and will not likely be the "last" General Synod of the Evangelical and Reformed Church.

As plans are moving forward at the present time the tentative schedule of developments approved at the joint meeting in June is as follows:

1. 1955-56: Study and discussion of the Basis of Union and Interpretations; the widespread distribution of literature and the exchange of fraternal delegates and visitors at synods, associations, conferences and congregations.

2. 1956: Meetings of the General Council of the Congregational Christian Churches in Omaha and of the General Synod of the Evangelical and Reformed Church in Lancaster. Review of the steps taken thus far leading to union. Provision for the official delegations of each communion to the uniting General Synod.

3. 1956-57: Continuation of the joint emphases and the processes of study and of deepening acquaintance indicated for the 1955-56 period.

4. June 25, 1957: Morning and afternoon: Meetings of the General Council of the Congregational Christian Churches and the General Synod of the Evangelical and Reformed Church. Evening: *The uniting service.* June 26-27: The first General Synod business sessions of the United Church of Christ; devoted to such acts and procedures as are indicated in the Basis of Union and Interpretations.

5. 1957-59: The drafting of a constitution for the United Church and a statement of faith, by the committees established for these purposes. Exploration by boards, commissions, agencies, auxiliaries, associations, conferences, conventions, regions, areas and synods of the two communions of ways of working together more closely, looking toward their ultimate union. Participation in further joint emphases. Continuation of the processes of deepening acquaintance and fellowship.

6. 1959: Second meeting of the General Synod of the United Church. Submission to the General Synod of a draft of the constitution and a draft of the statement of faith.

This seems to presuppose that it will be at the third General Synod of the United Church of Christ, probably in 1961, that final action would be taken on the adoption of a constitution and by-laws for the United Church. The tentative draft which it is hoped to have reported to the second General Synod in 1959 will have at that time to be submitted for consideration, proposed revision, etc., to the congregations, associations and conferences of the Congregational Christian Churches and to the synods of the Evangelical and Reformed Church.

Consideration is now being given to the formulation of appropriate resolutions calculated to preserve intact the organizational structure and program promotion of each of the two communions until the final adoption of a constitution and by-laws provides a structure for the united program and witness of the larger fellowship made up of the two now existing separately.

From all of this it ought to be clear that in neither communion is any effort being made to rush this enterprise through. On the contrary, a variety of plans are being promoted to encourage and insure an intelligent response of the members of the two communions to the problems and possibilities of this union, and to make possible such experiences of intercommunion fellowship as will deepen the acquaintance of members of each denomination with the other and by so much undergird the inevitable technical procedures of a proposed union with a great upsurging of will and anticipation on the part of the peoples involved.

The spirit with which this work is being carried forward is reflected in the final paragraph of the report of the Committee on Findings which was adopted at the joint meeting June 21-22. That paragraph reads: "In faith we covenant to go forward, step by step, under the guidance of the Holy Spirit, preserving our spiritual heritage, enriching our common life, and rising to new heights of Christian service." We know that the tasks ahead of us are not easy, that they sometimes may be attended by unpleasantnesses. For this cause, we ask the prayers of all Christ's people including those who may not see eye to eye with us on this union or on *this kind* of union. JAMES E. WAGNER,

President.

Evangelical and Reformed Church,
Philadelphia, Pa.

NEWS of the CHRISTIAN WORLD

London Host to Baptist Jubilee

World Alliance's 50-Year Celebration Marked by 'Niagara of Words'—Russian Delegates Cheered

LONDON, July 22.—The Baptist World Alliance Congress which assembled in London July 16-22 was in celebration of the jubilee of the alliance, founded in London in 1905. Nostalgic memories of past Baptist glories were expected and were excusable. Even the Archbishop of Canterbury in welcoming the congress to London charged the Baptist hosts to be "good Baptists"—an admonition that none of the 7,600 seemed to spurn. The archbishop's point was that only those who know their own tradition and are loyal to it are fit for the coming Great Church. Townley Lord, the outgoing president of the alliance, sounded the Baptist battle note in his presidential address: "We build our theory of the church not on papal claims or episcopal orders but on the idea of a regenerate community. In the New Testament you do not find a church constituted by ecclesiastical orders, or sacramentarian grace. But you do find communities of men and women who accept Jesus as Lord and confess him in baptism and who are all, in the deepest sense of the words, called to be priests and saints." Baptism, said Dr. Lord, is essential for the meaning of the church "as a spiritual society of converted men who acknowledge the supreme lordship of Christ."

Definition Succeeded by Oratory

With definitions out of the way and the stage set for oratory, the congress endured 14 sessions of speechmaking and discussions. Arnold T. Ohrn, the secretary, was careful to instruct the press in the fine arts of such congresses. Nothing the alliance did or said carried any legislative responsibility. No Baptist church was committed to the views expressed by the congress. But no organization claiming 20 million people within its fellowship can speak without some of them listening and heeding. "Our distinctive principles," said Dr. Lord, "however men may regard them, have succeeded in winning the allegiance of great multitudes, and we believe that our witness has been vindicated by the remarkable response to it during the past half-century." In 1905 Baptists numbered 6 million. When it comes to statistics the Baptists are mighty men. In the "roll call of the nations" it was impressive to see the 69 delegates from Africa, the 73 from Asia, the 380 from Australia and New Zealand. In numbers the United States had 3,400 and Britain 1,600. But the most enthusiastic welcome was given to the 9 Russian Baptists, who spoke of the religious freedom they enjoyed and the recognition of the Baptist churches by the state.

This central doctrine of "religious freedom" brought out a stirring declaration from Pres. Walter Pope Binns of William Jewel College, Liberty, Mo., who claimed religious freedom as the Baptists' "chief concern." He found its origin "in the nature of man as the creature of God, and not a gift or privilege granted by the state. It is not a grace bestowed by any human agency. It is an inherent, inalienable right which civil governments should recognize and respect, but which was bestowed upon man when he was created in the spiritual image of God." Accompanying this belief, he said, is the Baptist "fundamental doctrine of the competency of the individual soul to deal directly with God without the intervention of parent, priest or sacrament," from which stems an impressive catalogue of fundamentals including democracy and the autonomy of the local church. J. H. Jackson of Chicago spoke on "Christ in Everyday Life." He accused this generation of creating a "culture without Christ," and declared that he saw all round the world the fruits of "humanism, naturalism, pragmatism, secularism and atheism" and a "social order free from the limitations of religion." "Jesus has been ignored and crowded out and left behind," he said. "Modern man has not been as wise as the parents of Jesus who, after a day's journey without him, turned back and searched until they found him."

Baptists 'the Same' as in 1905

These extracts from a week of homiletical essays, expositions, definitions and just plain speechifying would need to be checked by a similar collection offered in 1905 to see whether the Baptists of 1955 are as "good" as their predecessors. It is not a wild guess to suggest that they are. Much water, Baptist and otherwise, has flowed under the bridges, but the motive power is the same: "Jesus Christ, the same yesterday and forever." This congress showed few signs of being aware of fashions in theology or biblical research. However, there was some skillful handling of the contemporary context of the gospel. For instance, Josef Nordenhaug, president of the Southern Baptist Seminary at Ruschlikon-Zurich, in the Congress sermon said this about the modern attitude to miracles: "How strange that we believe so simply in atomic energy but have doubts and difficulties about the magnitude of God's love! How strange that we accept the miracles of electronics, while we hesitate before the miracles of love which radiated from the Son of God in the days of his flesh! Perhaps this is the tragedy of our age, that we are given to believe in only those miracles which do not touch our souls."

The congress program was decked with shining titles for the scheduled addresses: "The Tie that Binds Our Hearts," "Personal Experience of Christ," "Expect Great Things from God," "Lengthen the Cords, Strengthen the Stakes," "Going Forth with Christ," "Christ in Everyday Life," "Our Hope in Years to Come." The theologians considered "Recent Trends in Ministerial Education," and there was a complicated series of sectional meetings on Baptist witness in all parts of the world. If Baptists ever have any doubts about themselves then a contemplation of this Niagara of words at the London congress should speedily sweep them away. Here is a confident, assured host of the Lord celebrating what the Lord has done and is doing through his wisely chosen instruments.

CECIL NORTHCOTT.

Virginia Tense On Color Issue

Poll Reveals Whites' Fear of 'Social Equality' for Negroes—Episcopalians Adopt Tepid Resolution

RICHMOND, VA., July 15.—The segregation-integration problem remains the $64 question in Virginia. A poll conducted by Richmond Newspapers, Inc., late in May showed that 92 per cent of white adults in Richmond favor segregation in public schools, while of 101 replies from Negro families 91 per cent opposed and 3 per cent favored segregation in public schools, and 6 per cent were undecided. The *Richmond Times-Dispatch* assigned a reporter to ascertain the feelings in the Southside Virginia counties, where Negroes make up nearly half the population. He discovered that white citizens there are fighting integration in schools as a part of what, to them, is a much bigger issue: a fight against social equality for Negroes and against intermarriage of whites and Negroes. Negroes say they want only the right to attend public schools without racial distinctions. But when the Negro attempts to secure the privileges of citizenship he runs into all sorts of roadblocks. In some districts school authorities and county officials refuse to appropriate money for schools. Some districts propose to raise money for private schools for white pupils, and abandon the public schools. Pledges in Prince Edward county for white teachers' salaries total an estimated $75,000.

Advances and Setbacks in Medical Societies

An organization calling itself the "Defenders of State Sovereignty and Individual Liberties" is demanding a special session of the general assembly to enact legislation that would prevent expenditure of any public money for the operation of any racially integrated public school. A 32-man commission set up by Gov. Stanley to recommend future state school policy is at work on the problem. Gov. Stanley has stated that he still knows of nothing that would lead him to call for a special session now. The Richmond Academy of Medicine has voted not to admit Negro doctors "at this time." Six local medical bodies in the state have admitted Negro doctors, which means that they become eligible for membership in the Virginia Medical Society and the American Medical Association; but this does not apply to the Richmond area. . . . Delegates to the 160th annual council of the Episcopal diocese of Virginia approved a resolution stating that it is "the principle of Christian ethics for the people of the diocese that they make every effort to eliminate all barriers preventing the free fellowship in the church's life of people of different races."

William & Mary Professor Criticizes Board Policy

Alarums and excursions continue at William and Mary College, Williamsburg

(see the Feb. 9 Century, p. 180). W. Warner Moss, chairman of the department of government, has just declared that he does not approve the policies adopted by the college's board of visitors. In a letter to the *Richmond Times-Dispatch* he also said he has never known an administration to do so much as that of Pres. Alvin Duke Chandler to "forfeit the allegiance of the faculty and earn distrust." He added, however, that he is not resigning, despite the board's recent recommendation that those unable to give Pres. Chandler proper allegiance should do so. Dr. Moss has been professor of government and head of the department since he joined the faculty in 1937. He declared that the board cannot persist in urging resignations of those who differ "without wrecking the college."

Notes on Education—Formal and Informal

Union Theological Seminary here graduated 54 students at its commencement May 24. James Luther Mays has been called to the seminary's Bible department faculty. He comes from the pastorate of First Presbyterian Church, Lincolnton, N. C. . . . The Virginia rural ministers' summer school held its 26th annual session at Virginia Polytechnical Institute, Blacksburg, July 4-8. This school is jointly sponsored by the V.P.I. and the state church council's rural church department. Donald R. Fessler, sociologist of the V.P.I. extension service, was director. . . . Henry Lee Robison, Jr., has been appointed director of the Interdenominational Religious Work Foundation, Inc., here to succeed Emmet Frazer, retired. He will head a staff of workers in several of the state's medical and penal institutions. . . . Two Richmond businessmen, Thomas J. Massey and William F. Bell, have been encouraged by the Virginia council of churches to form a committee on religion in business and industry. The idea seems to be meeting with acceptance by businessmen.

And So Forth

A 31-year-old life termer at the Virginia penitentiary has received an advance check for $2,400 for a novel written within prison walls. His novel has nothing to do with prison life. It is entitled *Raw Flesh.*

The schoolhouse in Augusta county where Pres. Eisenhower's mother taught when she was Miss Stover is now a showplace for tourists.

F. W. BURNHAM.

Amish Visit United Nations

In one of their rare trips as a group from their homes in Lancaster county, Pa., a delegation of Amish men and women visited United Nations headquarters in May, explaining that the organization symbolizes that peace which as pacifists they approve.

Churchwomen Sponsor Radio Series

The National Council of Churches' general department of United Church Women is sponsoring the American Broadcasting Co.'s "Pilgrimage" network series July 17-Sept. 25. Titled "In the Fellowship of Faith," the series highlights concerns to be discussed at the department's biennial assembly in Cleveland Nov. 7-10.

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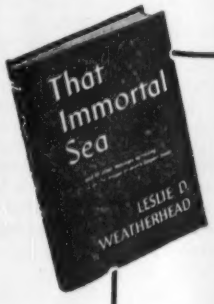

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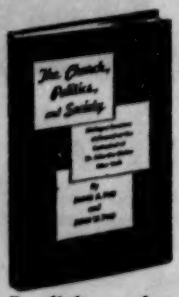

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Argentina Thinks Pattern Emerging

Revolution Gives Way to Surface Calm—Evangelicals Inclined to View Perón as 'Lesser Evil'

BUENOS AIRES, July 7.—Three weeks ago today we experienced a bitter, bloody but fortunately short-lived revolution. With restrictions on our press and radio no one yet has a clear picture of the situation, and rumors of the wildest kind have been rife ever since the day the abortive attempt was made. In fact authorities have arrested a number of individuals for spreading false rumors. Just yesterday when it was announced that Pres. Perón would speak, rumors about his resignation began to fly.

No More Violence Looked For

Out of this welter of confusion certain patterns seem to be taking shape that will be important for the life of the evangelical church. Surface calm has returned to Buenos Aires and few look for more violence. What has occurred is to be profoundly lamented. The bombing and strafing of the central part of the city killed scores of civilians, including at least one North American businessman (Gordon M. Tune of Detroit, an engineer with the Kaiser corporation). Added to the loss of life has been the gutting and looting of the *curia* (next to the metropolitan cathedral) and several important historic Catholic churches in the center of Buenos Aires. The only furnishings saved by one church were rescued by a Catholic housewife who donned her maid's apron and kerchief and carried off relics in the guise of a pillager.

Who Were the Church-Wreckers?

The military men responsible for the bombing and strafing have been pretty well identified. Who were the mobs that wrecked the churches? The government claims they were communist-led. The church claims they were workers turned loose by the government. It is significant that policemen and firemen did nothing to stop the damaging onslaughts until the worst was already done. Since the revolution all churches have been protected by armed policemen and soldiers, and priests have been offered sanctuary in police stations. The wanton destruction has left people shocked and indignant. Many find it hard to believe what they see.

Advises Protestants to 'Pray for Perón'

It remains to be seen whether or not the coming constitutional convention votes the separation of church and state. Very probably it will. Some evangelicals fear a clerical-military dictatorship much more than they fear Perón. A Methodist minister told me: "We Protestants had better pray for Perón." No one seriously doubts that the Roman Catholics would use harsh and repressive measures against Protestants if the opportunity arose. Their clandestine literature has been blaming "Protestants, Masons and Jews" for the disorders. The wave of attacks has given Argentine Catholicism a much-needed "shot in the arm" and their churches report crowded masses. Thousands of Catholics took part in a peaceful march through the center of the city only a few days ago and were let strictly alone by the authorities.

Protestants Take No Part in Controversy

Protestant leaders and the evangelical congregations of Argentina have kept out of the controversy. Indeed there has been no reason or motive for them to get into it. Inevitably any temptation to gloat over the Roman downfall has been checked by the sobering realization that most restrictions against that church apply also to us. This is most noticeable in the removal of *all* church property from the tax-exempt rolls. The fact that property taxes are retroactive to Jan. 1 of this year has created a grave financial problem for many congregations. The Confederation of Churches' executive board after a lengthy discussion declined to protest the measure.

Hopes for 'Real' Separation

An editorial in one of the leading Protestant monthlies here suggests that the separation of church and state will be welcomed by evangelicals and also voices the hope that it will be a real separation. The writer, Adam F. Sosa of the Confederation of Churches, points out that real separation would have to mean the discontinuance of the "registry of non-Catholic cults" and other tight restrictions and controls now exercised by the authorities over all groups.

See Threat to Church in 'National Doctrine'

Behind all this looms a growing fear, expressed at the last meeting of the Buenos Aires pastors' association by a number of younger men, that the state is perhaps trying to replace the church with a national religion. Instead of Roman Catholicism, schools are now ordered to teach "national doctrine," i.e., Perón's *justicialismo*. We are wondering whether a secular nationalistic faith will rise to challenge historic Christianity, as has happened in other totalitarian situations.

A Good Chance for Domestic Peace

Summing up, the present Perón backers seem to be moderates. The power of organized labor and that of the federal police has been reduced. Extreme Peronistas have resigned from high places. A gradual reshuffling of government personnel is under way. Gen. Lucero and his army colleagues are in close touch with the executive. A truce has been officially called for. With Argentina's economic strength and high standard of living, there seems to be a good chance that domestic peace will be kept.

THOMAS S. GOSLIN.

Presbyterians Start Fund to Restore Calvin Auditorium

The North American area council of the World Presbyterian Alliance reports that around $28,000 has been raised in the council's campaign for a $125,000 fund to restore the Calvin auditorium in Geneva as a center for world Presbyterianism.

St. Louis Churches Hold Color Line

Latest Survey Shows Segregation Is Still the Rule—Missouri Synod Passes 2-Million Mark

ST. LOUIS, July 16.—Twenty-five Negroes are members of white Protestant churches in St. Louis and 19 white persons belong to Negro churches, according to a private survey made public here this week. The survey is described in a 44-page booklet, *Religious Organizations of St. Louis and the Race Problem*, issued by a prominent Protestant layman, John J. Kessler, chemist, teacher and author who edits a monthly journal on semantics.

His study was confined to the city, population 868,000, of whom "about 20 per cent are Negroes."

The metropolitan church federation, which has been interracial for many years, in June 1954 urged all its member churches to abolish race segregation "in worship and membership" and asked the pastors to be "color-blind." The latest survey shows, however, that segregation is still the rule in Protestant churches. Statistics on white and Negro membership in Roman Catholic churches were not available, Kessler explains. Many Roman Catholic parishes in the city have been interracial for nearly 10 years, by order of Archbishop Joseph E. Ritter, who opened St. Louis parochial schools to Negroes.

Statistics by Denominations

Following are denominational summaries on segregation from Kessler's report: "There are 28 white Baptist churches in St. Louis with a membership of 29,654. . . . One church has had one Negro member for 23 years. With this one exception there are no Negro members in any white Baptist church." The 200 Negro Baptist churches report no white members. Seven Disciples of Christ churches include one Negro congregation with 360 members, and one of the 360 is white. "None of the white churches has a Negro member." Six Congregational churches have 2,200 members. A Negro woman was admitted to Pilgrim Congregational membership last Easter, and her three children have attended Pilgrim Sunday school for some time. There are 12 Episcopal churches with some 6,000 members. All Saints, Negro, has three white members; St. John's, white, has one Negro member; Trinity, white and high church, has 125 members of whom four are Negroes. The Ethical Society, founded in 1886, has seven Negro members among 600.

Record No Better in Other Groups

There are 35 Evangelical and Reformed churches with 18,584 members. Two of the 35 are missions; Caroline Mission has one Negro member, and Fellowship Center has eight. "There are 31 white Methodist churches in St. Louis with a combined membership of 18,382. None of these churches has Negro members." The Lutheran Church—Missouri Synod has 36 congregations with 25,000 communicant members. Five of the 36 are Negro congregations with 1,350 members; "these churches have 15 white members." "There are 30 Presbyterian churches, U.S.A., with a membersip of 14,762; one of these is a Negro church. There are two Presbyterian churches, U.S., with a membersip of 980; one of these is a Negro church. There are two United Presbyterian churches with a membership of 565; one of these is a Negro church. There are no Negro members in white Presbyterian churches nor any white members in Negro Presbyterian churches." First Unitarian Church, founded in 1835, has two Negro members among 560. Kessler explains that he got his statistics from denominational headquarters here.

Latest Figures on Missouri Synod

Missouri Synod membership has passed the 2-million mark, it was announced yesterday by synod headquarters here. Baptized membersip July 7 was 2,104,427—a gain of 88,367 over 1953, or 4.4 per cent. During the last five years, 132,229 adults were confirmed or baptized into membership. The synod has 5,031 congregations in 32 districts in North America. More than half the members live in Illinois, Wisconsin, Michigan, Minnesota and Missouri, but the synod is represented in all 48 states. Fifty-eight per cent of the congregations are rural and 42 per cent urban. The average congregation has 398 baptized and 260 communicant members. Synod pastors get an average salary of $3,321, plus free home. Since 1929, per-member giving for all purposes has risen from $22.25 to $67.83, or 205 per cent.

Church Building Going On

Construction was started this week on St. Mark's in Florissant—the first new Methodist church to be organized in the St. Louis area in 15 years. It was started last November as a mission by the Ferguson Methodist Church and now has 115 members. Frank Norris is pastor. University Methodist is building a $150,000 educational plant. Jesse E. Thomas is pastor. Hope Evangelical and Reformed, on the south side, is building a $300,000 sanctuary. Norman C. Zulauf is pastor.

And So Forth

The new associate minister at Union Avenue Christian Church is T. Boyd Clayton, who comes from a pastorate at Cadiz, Ky.

Wilder Towle, state minister of the Missouri Congregational conference, and Mrs. Towle are attending the International Congregational Council at Geneva, where Dr. Towle is representing Moderator Albert Buckner Coe.

Charles Hein, summer pastor at Pilgrim Congregational, was commissioned this week by the Evangelical and Reformed Church to serve in French Togoland. A June graduate of Eden Seminary, he was ordained June 12 at Milwaukee, his home. Mrs. Hein, native of France, was commissioned with her husband. They met when she was parish assistant of a French Protestant church in Provence and he was administrator for European work camps for the World Council.

JOHN T. STEWART.

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Prairie Provinces Celebrate Jubilee

Alberta and Saskatchewan Recall Their Heritage—Ezra Benson Attempts to Reassure Canada's Farmers

SASKATOON, SASK., July 5.—This midsummer brings Saskatchewan and Alberta, established as provinces within the dominion of Canada in 1905, to the climax of their golden jubilee celebrations. In state and civic functions, services of thanksgiving, "pion-era" weeks, community picnics, pageants and displays, the early days of settlement in the late 19th century have been recalled, pioneers in all walks of life honored, and the younger generation reminded of the rock whence they were hewn. We have been visited by Gov.-Gen. Vincent Massey and other dignitaries. Distinctive public buildings, such as Saskatchewan's museum of natural history at Regina, have been opened. Official histories of the provinces have been written. The historical societies are busy gathering archival material, marking the early trails and preserving the historic sites. But the jubilee interest is by no means limited to the higher levels of government. In countless local communities, in churches and schools, the early days have been relived and the old-timers called upon to recount the exploits and struggles of yesteryear. The beginnings of community institutions and the story of their growth have been recorded by faithful scribes who drew heavily on the memories of our senior citizens. Besides adding greatly to Canadiana, the jubilee has been good for us all, as we reflect on our heritage. Woven richly through it, as the dominating motif, is the golden thread of religious faith which undergirded the life of the first settlers. What place religion will be given in the next half-century remains a question, but that it must be there, keyed to the times in a vital manner, is a sure conviction the pioneers would pass on to their children.

Benson Seeks to Reassure Canadian Wheat Farmers

U.S. Secretary of Agriculture Ezra Taft Benson came to the heart of the Canadian wheat belt in late June to declare that there will be no glutting of world markets with his country's farm surpluses. This was reassuring news for our farmers, who had to accept from the Wheat Board for their 1953-54 wheat the price of $1.56 per bushel No. 1 Northern basis Fort William—the lowest price in years. In the House of Commons, Trade Minister Howe blamed the low price on the decline in world wheat prices, heavy storage costs and the U.S. wheat disposal program. Addressing a large open meeting in Regina arranged by the Canadian Federation of Agriculture, and chaired by its president, H. H. Hannam, Mr. Benson blamed rigid price supports for declining farm prices, insisting that the U.S. flexible price-peg policy had checked the trend toward "regimented agriculture." He declared that the U.S. policy on wheat will be to compete fairly but aggressively in the world grain market, not to start a cutthroat market race. Mr. Benson told his audience that Canada is "doing a better job of disposing of your wheat than we are." He said, however, that he hopes U.S. sales will exceed the 250 million bushels "we are exporting this marketing year." Those wheat exports, he declared, have been made "primarily through normal channels for dollars . . . at I.W.A. prices, and only minor sales were made for foreign currency." Mr. Benson came as a good-will ambassador. While he may not have allayed all our fears, his visit was deeply appreciated by thoughtful Canadians who know something of the problems facing his department.

Investigate Brewery Monopoly

After four years' investigation, Canada's Restrictive Trade Practices Commission headed by C. Rhodes Smith, former Manitoba attorney general, has placed a 104-page report on the Canadian brewing industry in the hands of Justice Minister Garson. [See The Christian Century for July 20, p. 854.] It accuses Canadian Breweries Ltd. and E. P. Taylor, board chairman, of monopolistic merger tactics. The commission said it found the company bought out 23 Ontario rivals in 23 years, closing out 12 of them, then moved into the Quebec and western Canada brewing fields in merger schemes to control the nation's beer market. To forestall further monopoly, the report recommends that Canadian Breweries be barred from buying additional stock and assets of its competitors, and especially be prevented from acquiring more shares of Western Canada Breweries, Vancouver, of which it already owns 25 per cent. Tabling the report in the House of Commons, Mr. Garson said the government will decide later what action to take. Meantime, Mr. Taylor has won for himself the doubtful honor of being chief brewer for Canada.

Reject Proposal for Serving of Alcohol in Legislators' Cafe

On the subject of alcoholic beverages two other items deserve mention. One is that a proposal that beer and wine be served in the parliamentary restaurant at Ottawa almost received approval, but was dropped when vigorous opposition came from the Cooperative Commonwealth Federation group in the House and from several individual members, notably Rev. Dan McIver, Liberal M.P. from Fort William, who, speaking on a point of privilege, denounced the proposal as "unworthy." The other item is the first Canadian conference on alcoholism, held in Regina and attended by directors of alcohol bureaus from five provinces. J. F. A. Calder, director of the Saskatchewan bureau, stated that the conference "represents the emergence of a new feeling of responsibility about alcoholism on a national level." He stressed that in certain areas of concern heavier responsibility would have to be assumed by the federal government.

Canada's Lutherans Hear Merger Proposal

O. G. Malmin and J. R. Lavik of Minneapolis forecast the merger of four Lutheran churches when they addressed the biennial convention of the Evangelical Lutheran Church's Canada district in Saskatoon recently. The merger, approved in principle, involves the American Lutheran,

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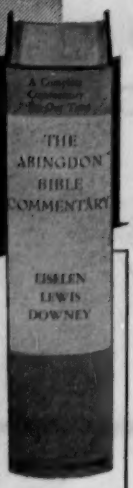

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Evangelical Lutheran, Lutheran Free and United Evangelical Lutheran churches. The Canada district, said Dr. Malmin, must work out bylaws and articles affecting the Canadian work. Although the E.L.C. has a Norwegian background, fences of race and language have crumbled, said Dr. Lavik. "We now are Americans and Canadians in the midstream of American and Canadian life," he declared. "We are one in Christ without national distinctions."

And So Forth

Robert F. Schnell, since 1943 professor of Old Testament at St. Andrew's College, Saskatoon, has been named principal, succeeding J. B. Corston, who resigned to accept the chair of New Testament in Pine Hill Divinity Hall, Halifax, after 18 years on the St. Andrew's staff.

Prof. Paul S. Minear of Andover Newton Theological School is to be the special lecturer at the ministers' summer schools scheduled for August at St. Stephen's, Edmonton, and St. Andrew's, Saskatoon.

In early May Saskatchewan's $10 million hospital was formally opened on the campus of the university here. As the crown of the province's health and hospitalization plan, it is associated with the new medical school in a program of training, research and public service.

"King" Carl Ridd of Winnipeg, outstanding Canadian basketball star, has rejected offers to make basketball his career and will enter United College, Winnipeg, this fall to prepare for the United Church ministry.

Pastoral changes: N. R. Mercer goes from Southminster, Lethbridge, to Westminster, Winnipeg; J. S. Leith from Westminster, Regina, to Humbercrest, Toronto; A. R. Huband from Westminster, Winnipeg, to Kingsway-Lambton, Toronto; T. R. Davies from Grace, Saskatoon, to Westdale, Hamilton; D. B. Macdonald from Ottawa to McDougall, Edmonton, replacing H. E. D. Ashford, who has been named United Church missionary and maintenance secretary.

W. A. Mehlenbacher of Winnipeg has resigned after serving as executive director of the Canadian Lutheran Council since 1952, shortly after the agency was organized, to accept appointment as one of eight regional directors of the two-year evangelism program to be conducted by the United Lutheran Church in America, starting on Reformation Sunday, Oct. 30. He will be in charge of Region 8, embracing the Canada, Nova Scotia and Western Canada synods. HOMER R. LANE.

F.E.P. Working Out in Oregon

Some Problems Remain, but Progress Is Reported—County Court Bans Race Track as 'Parasitic'

PORTLAND, ORE., July 19.—Three days ago Oregon observed the end of the sixth year of its fair employment practices act. An appraisal of the administration and application of the act discloses advances in the elimination of discrimination, but also difficult problems which relate chiefly to the unwillingness of employers to hire nonwhite workers. The principal achievement of the past year is a record of no discrimination charges against departments of state and municipal government, the first year this has happened since the law was established. On the unfavorable side is no visible change of policy in many establishments where nonwhite workers are given only menial jobs, often far below their ability, or are not hired at all, employment being withheld in such a fashion as to make impossible the charge of discrimination. Labor Commissioner N. O. Nilsen is high in his praise of government agencies, which have taken a place as leaders in fair employment practices in the state. They are not only meeting obligations to the full intent of the law but are creating a favorable climate of public opinion, which, it is hoped, will facilitate acceptance of all workers on the basis of individual merit.

Two Major Problems Retard F.E.P.

One recognized problem in the employment of nonwhite workers is the lack of training among the majority of them for preferred jobs. Apprenticeship and other job-training opportunities are needed to qualify such workers for all job levels. Another major problem is the failure of the employing group to perceive that the F.E.P. act is more than simple prohibition of refusal to hire because of religion, race or national origin. It governs methods of personnel recruitment, nondiscriminatory application forms, promotions on the job, dismissals and similar matters. The 1955 legislature has authorized the labor commissioner to set up local, regional and state advisory agencies and intergroup relations councils to assist in administration of the act and in the educational program for F.E.P.

Annual Church Meetings Hear of Gains

Highlight of the Presbyterian, U.S.A., Oregon synod was an evangelistic rally June 28 at which Charles Templeton was the speaker. Held in Portland's civic auditorium, it attracted nearly 4,000. On this occasion Lewis and Clark College of Portland conferred the doctor of humane letters degree on Paul S. Wright, pastor of the First Presbyterian Church here and new moderator of the Presbyterian Church, U.S.A. The state synod elected O. L. Walter of Moreland Presbyterian Church as moderator. . . . Oregon Congregationalists, in their annual gathering at Waverly Heights Church here, heard that their de-

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nomination has reached the highest point in its 107 years in the state. This indicates a growth over the past decade faster than the general population increase of the state, with church school enrollment doubling in that period. Albert F. King, minister at Beaverton, was elected moderator. . . . The Oregon Methodist conference, in annual meeting at Eugene, saw the ordination of the largest group of ministers in its 103-year history, and heard reports of gains in church giving well above the national average. Boosts of $48,998 in pastors' salaries and $18,412 in the world service fund were reported. The conference, riding the crest of enthusiasm and progress, adopted the largest budget in its history.

Race Tracks 'Parasitic,' Declares Court

Following the example set by Eugene, which turned down a petition to permit dog racing, the Jackson county court refused approval of a proposed dog racing operation near Ashland in the county because "serious injury would be done to the existing social structure and moral standards" of the community. The court contended that money would be diverted from "usual and legitimate channels" to the economic disadvantage of the community. It declared that a race track is parasitic, draining off the substance of the community and returning little or nothing of value.

Says Episcopalians Are Not 'Protestants'

Speaking at a service of witness in Trinity Episcopal Church here Albert J. duBois, executive director of the American Church Union, declared that about 40 per cent of the Episcopal priests in the United States favor the aims and ideals of the organization. In Portland to organize a chapter of the union, he stated: "Our church is deep rooted with the Catholics rather than the denominations." He is in agreement with the movement to delete "Protestant" from the official title of the Episcopal Church in the U. S. "Nowhere in the Episcopal service," he pointed out, "are our people directed to say they are Protestant. They are, however, directed to say they are Catholics, over and over again." MARK A. TALNEY.

U.E.L.C. to Consider Merger Next Year

At its 59th annual convention in Lynwood, Calif., late in June, the United Evangelical Lutheran Church (57,000 members) requested its joint union committee and its education board to prepare resolutions on a proposed merger with the American and Evangelical Lutheran churches and the Lutheran Free Church, and have them ready for presentation at next year's convention. The assembly voted a $390,000 budget for the coming year, including $45,000 for Lutheran World Action.

Prepare for Church, Social Work Conference

Twenty study groups have been organized to prepare reports on the extent of church aid to the sick, needy and troubled in anticipation of the National Conference on the Churches and Social Work to be held in Cleveland late in October.

Restore School Religion Study

But Indianapolis Puts 'Heritage' Courses in Social Sciences Curriculum—Integration Proceeds

INDIANAPOLIS, July 17.—Final approval has been given by the Indianapolis school board to a social studies curriculum which includes "religious heritage" materials. The studies will be used in 7th and 8th grades beginning in September. As previously reported, pilot courses with similar materials were introduced by Superintendent of Schools Herman L. Shibler in 11 schools last September. Despite the fact that the curriculum was worked out in cooperation with a large committee of Protestants, Roman Catholics, Jews and Christian Scientists, the school board ordered suspension of the courses in January. The new integrated courses contain much of the same material as was used in the pilot courses and the aim is the same: to teach *about* religion, but not to teach religious doctrines, and to emphasize the part religion has played in various historical, social or economic events or movements. Dr. Shibler received commendation from the Indianapolis church federation at its annual meeting "for fostering Christian culture in the schools."

A special interracial award was given Dr. Shibler by the church federation for his contribution to interracial relations through the schools. Another interracial award was given to Alvin Gamble, head of the Job Opportunities Council of the American Friends Service Committee, for

238 Years of Service

Well Begun is Half Done

Monsieur Dior and his brethren are not the only group interested in the New Look. The modern world changes so rapidly that "new looks" appear almost daily. Clergymen and seminarians ought to be aware of the changes which have taken place recently in their financial status. Social Security has altered the picture and the minister of the future will have a chance to have a future. It is, however, mandatory for the clergyman to provide protection for his family during the intervening years between now and retirement and thus complete his security program.
Intelligent clergymen will do well to take a good look at the "new look." Young ministers would be wise to survey the changing scene with care. Well begun is half-done!
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his part in promoting equal job opportunities for Negroes.

Integration Proceeds in School Faculties

Several white teachers will be added to the staff of the all-Negro Crispus Attucks high school here in the fall. Already Negro teachers are on the staffs of several elementary schools and of two predominantly white high schools, Shortridge and Technical. Negro teachers have been assigned to three other "near-white" high schools for the first time. Commenting on the situation Dr. Shibler said: "For the last few years our pupils have attended schools by geographical boundaries. We make no exception for color." According to the superintendent, the integration program begun in 1949 has run into no snags so far. "We have received no complaints from either parents or teachers," says Shibler.

Integration Complete in Indiana Schools

State Superintendent of Public Instruction Wilbur Young also reports progress in integration. He says that so far as his office knows there are no schools in the state where Negro pupils are not accepted. There are three all-Negro high schools in the state, Attucks at Indianapolis, Roosevelt at Gary and Lincoln at Evansville. Superintendent Shibler says it is quite conceivable that white pupils might attend Attucks. "If they live in the Attucks district they most certainly will attend the school," he added.

Bishop Finds Church Judged by Color Bar

Bishop Richard C. Raines returned from a recent trip to Africa to tell 4,000 at a worship service of the Indiana Methodist conference in Bloomington that "our leadership in the world today is being judged by two-thirds of mankind that is colored" and that "our future depends on how we handle this problem." "I look forward," he added, "to being alive when 11 o'clock Sunday morning is no longer the most segregated hour in the American week, and if Negroes are not found in white congregations, it will not be because they dare not but because they do not want to come."

Catholic Church Appeals Ignored by Labor Voters

Appeals of the official organ of the Roman Catholic Indianapolis archdiocese and the Evansville diocese failed to turn voters in an Evansville union election against the independent United Electrical Workers as their bargaining agent. Despite charges that the U.E.W. is Communist-dominated, Servel refrigerator factory employees in Evansville voted 1,995 to retain it as their bargaining agent, as compared with 813 for the International Union of Electrical Workers (C.I.O.), 640 for the International Association of Machinists (A.F.L.), and 48 for no bargaining agent.

And So Forth

Argentina's Ambassador Paz, while in Indianapolis as a guest of Sen. Homer Capehart, denied that the Perón government is anti-Catholic. The ambassador attended high mass in a local Roman Catholic church while here.

The fifth annual urban church institute held at Butler University's school of religion closed on July 1. Lecturers included Prof. Samuel C. Kincheloe of Chicago Theological Seminary.

Joseph G. Wick, Evansville Disciples minister, has left for a three-year fraternal ministry in British Disciples churches.

GEORGE WALKER BUCKNER.

Mid-South Race Barriers Falling

Mayor Tells How Knoxville Has Given Negroes New Opportunities—Strike Leader Thanks Y.M.C.A.

MEMPHIS, July 18.—Mayor George Dempster of Knoxville came early this month to address Memphians on Knoxville's steps toward desegregation. As he entered the auditorium engaged by the Council on Human Relations he was handed a telegram from Richard Burrow, Jr., commander of the American Legion post at Milan, Tenn., which he read to the audience. Burrow had wired: "If Knoxvillians wish their wives and daughters to mix with Negroes, that's your business. But in west Tennessee we are not turning our institutions over to the N.A.A.C.P. or the Communists. We are going to keep separate facilities." Dempster said: "I doubt seriously that the American Legion will approve of his action in sending this wire as a legion commander." Then he recalled the 1920 era of prejudice and violence marked by the resurgence of the Ku Klux Klan. He told of a mob storming the jail at Knoxville, ostensibly to get a Negro accused of a crime. He learned later, from the son of a murderer in the jail, that the storming was done so the murderer could escape. And the murderer did escape, to murder eight other men before he was shot down.

Knoxville Opens Doors To Negroes

"The day of mobs is over in Tennessee," said Mayor Dempster. Then he continued: "Three and a half years ago Knoxville began to employ Negro firemen. A Negro doctor is on the city's planning commission. Negroes are being put to work in Knoxville's safety inspection station. A Knoxville Negro doctor has been admitted to the Knoxville Academy of Medicine. The city's big public park, Chilhowee, is open to all, and there has been no objection." He told of the new research hospital being built at Knoxville in which there will be no segregation. He urged the casting of votes as a way to end inequality. "Education," he said, "is what makes men equal."

Increase Hospital and Nurse Training Facilities

Pres. H. D. West of Meharry Medical College, one of the nation's two all-Negro medical schools, told a recent alumni meeting that it may be time to begin admitting white students. The school has turned down white applicants so far because of a surplus of Negro applications. Plans for the first Negro school of nursing in Memphis, to be established at the new E. H. Crump Memorial hospital, have been announced. To be known as the City of Memphis Hospitals School of Nursing, it will be the only three-year nursing school for Negro professional nursing students in Tennessee. (Meharry, at Nashville, has a four-year program.) The first class will enter next January, with 35 students, the number to be increased to 66. Both men and women will be accepted but the men must provide their own living

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BY LANCE WEBB

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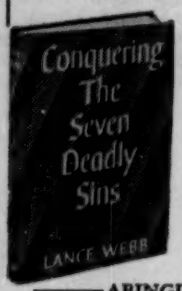

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quarters. The new C.M.E. Collins Chapel Hospital for Negroes of Memphis was opened with public ceremonies in early summer. It has 50 beds. A plaque in the lobby reads: "To the glory of God and in thanksgiving for the spirit which motivated the contributions to the Collins Chapel Hospital by the brethren of these churches of many different denominations, this scroll has been erected by the Christian Methodist Episcopal Church." The names of churches and pastors follow.

Publisher Sees Churches Gaining in Influence

Addressing the Memphis Public Affairs forum recently, Hodding Carter, newspaper publisher of Greenville, Miss., said, "If we would pay more attention to what the preachers say and less to what the politicians say about banning segregation in public schools, we would be better off. I think the most important groups in the years ahead are going to be church groups. This is basically a spiritual matter." He denounced the techniques of the pro-segregation citizen councils, which made him the target of their censure as a result of a recent article he wrote for *Look* magazine. "I have experienced," he said, "what it means to be the target of bitterness and fear. Regardless of motivation, any group that uses economic terrorism is not American and can serve no useful purpose. Because my paper did not believe we should vote to abolish public schools men have gone around to put us out of business." William Faulkner, Nobel prize winner who lives at Oxford, Miss., near Memphis, has given Mr. Carter strong support in a number of letters in the *Memphis Commercial Appeal.*

School Segregation Ends in Kentucky

The Kentucky attorney general's office has held that segregation under law no longer exists in the state. The Day law requiring separate but equal school facilities is declared "no longer in existence." Helen Caise, 16, was accepted last week for the summer term at Lafayette high school, becoming the first Negro to enter a white school below college level in Kentucky in 51 years.

Integration Advances in Arkansas Schools

Hoxie in east Arkansas (east Arkansas is where most of the state's Negro population lives) has become the first town in the state voluntarily to integrate its schools. It happened on July 11 at the beginning of the 1955-56 term. Schools start early in this area, so they can close during cotton-picking time. North Little Rock, Ark., a city of 50,000, will integrate its schools "within two years at the high school level," by order of the school board, despite a warning that the policy "will lead to liquidating public schools." North Little Rock thus becomes the first city in Arkansas of large Negro population to lay out a definite course of action toward racial integration in schools.

Church Activities Include Heifers for Germany

The Memphis council of churches closed its year by sponsoring, through CROP, the purchase of 52 heifers for 52 refugee farm families of West Germany. The animals have been shipped. The council also joined the Memphis ministers' association and the United Council of Church Women of Memphis in sponsoring a series of addresses by Frank C. Laubach. At the 117th annual session of the Memphis Methodist conference, held in Memphis last month, 108 of the 273 ministers were reassigned. C. W. Grant was assigned to Christ Methodist Church which has been organized, since conference, with nearly 800 members from other Methodist churches. A million-dollar building will be erected.

Says Scripture Reading Stopped Strike Violence

At the end of the long L. & N. railroad strike Patrick T. Clancy, a Roman Catholic and chairman of the Memphis area committee of the Brotherhood of Railway and Steamship Clerks, wrote John Wilkinson, secretary of the Memphis Y.M.C.A.: "I thank you for your understanding of our many problems during the strike of the L. & N. and N. C. & St. L. railroads. Your morning reading of the Scriptures and the accompanying prayers were of great import to our people, and were a most effective weapon against violence on the picket line in Memphis."

MARSHALL WINGFIELD.

The Church Roll

The University of Chicago federated theological faculty has appointed two new professors to its faculty: Markus Barth, son of Karl Barth and a Swiss Reformed Church pastor who has been professor of New Testament at the Presbyterian Theological Seminary in Dubuque, Iowa, since he came to this country in 1953; and Nathan A. Scott, associate professor of humanities at Howard University. Dr. Barth will teach New Testament; Dr. Scott, the first Negro to join the faculty, religion and art.

Recent deaths in the field of religion: William Ross Lloyd, retired Disciples of Christ minister who held pastorates in seven states and conducted revival meetings over a wide area, in San Pedro, Calif., on June 23, five days before his 97th birthday. . . . Henry D. Phillips, bishop of the Protestant Episcopal diocese of Southwestern Virginia 1938-54, at one time associate secretary of his church's national field department and president of its province of Washington, in Boone, N. C., on June 29, at the age of 73. . . . Ralph C. Wells, who went to China in 1902 as a Presbyterian, U.S.A., missionary, served 1925-43 as chairman of the China council, coordinating all his denomination's missionary work in China, in Pasadena, Calif., on July 3, at the age of 78. Dr. Wells retired in 1947. . . . Grace Darling, for 30 years a Presbyterian missionary in China, in New York on July 19, at the age of 60. . . . William Wilson Cash, Anglican bishop of Worcester, England, and former general secretary of the Church Missionary Society, on July 18 at the age of 75. . . . Vernon W. Cooke, pastor of Globe Congregational Church, Woonsocket, R. I., on July 18 at the age of 72. He was a founder and former president of the Rhode Island council of churches. . . . Howard A. Vernon, former president of the Church Federation of Greater Chicago, on July 16 in his summer home at Merrifield, Minn. . . . Robert Hastings Nichols, professor emeritus of church history at Union Theological Seminary, N. Y., on July 18 at the age of 81. Among his children is James Hastings Nichols, church historian at the University of Chicago.

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